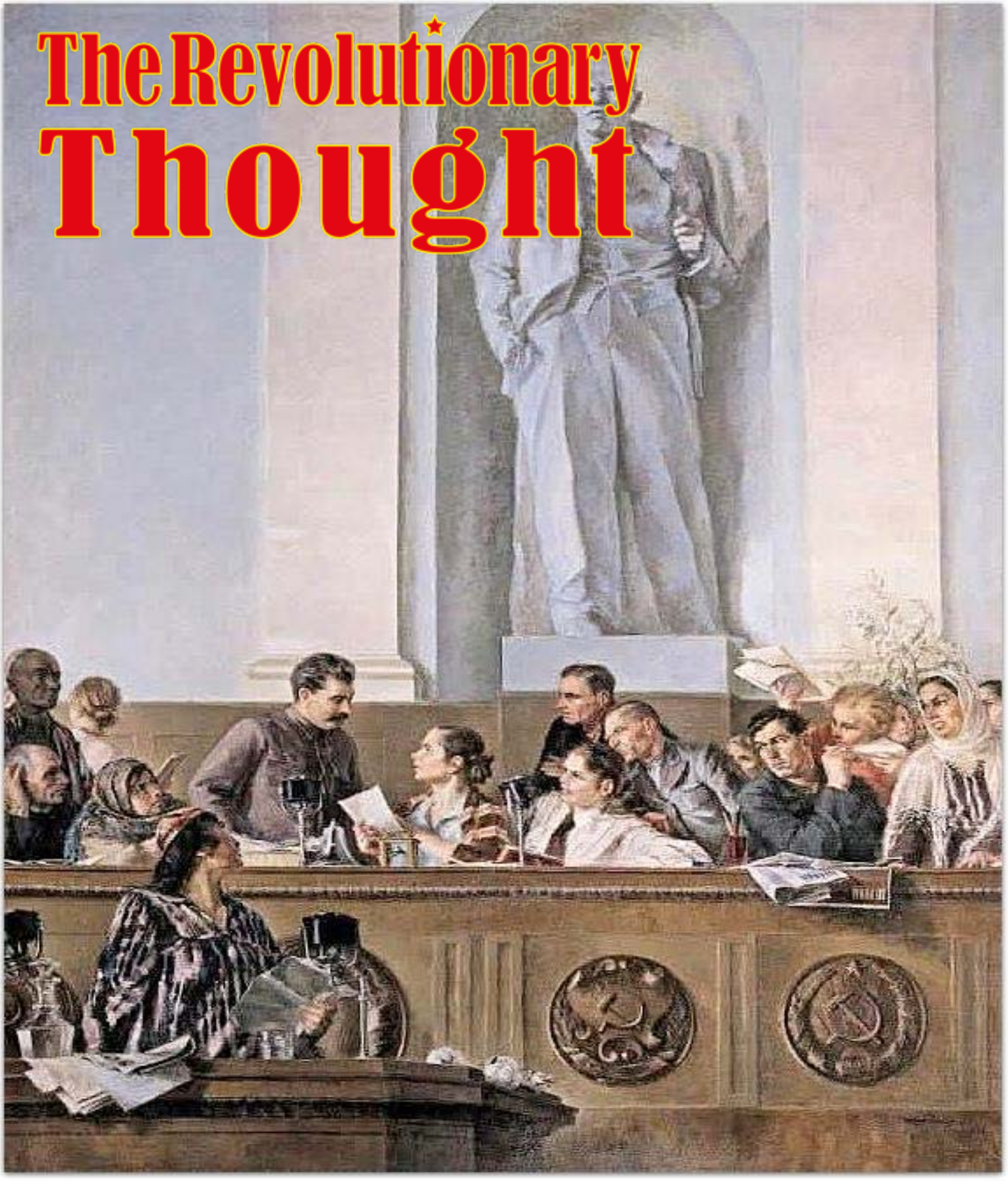
Revolutionaries of all countries unite!

The Revolutionary Thought



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picture on front page:

'Leader, Teacher and Friend'
J. Stalin at the Presidium of the Second Congress, of Collective Farm Shock Workers in February 1935. paint by Shegal Mikhailovich 1936 - 1937

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Political, socio - economic feuilleton

'Eco psychosis or green lies to make a profit'

Graffiti mural encourages sharing climate change stories.
Evidence of spreading climate change psychosis and lies.
[source: Editorial Committee]

The history of the emergence and development of global green eco - hysteria and the related social and political movements is almost as long and rich as the history of the development of the working class struggle. However, there is a fundamental difference: in eco - hysteria, we have actions deliberately created by specific circles and groups, while the class struggle, in its episodes, is created by the working class, by the exploited class, and does not create its face for profit based on lies.

First, it's necessary to clarify the terminology of the phenomenon itself and define its scope and boundaries, as liberal propaganda deliberately confuses the concepts and meanings of two separate conceptual categories. The eco - psychosis that stems from environmentalism is based on the ideology of globalism and manipulation, while ecology refers to conscious and practical actions taken to not only protect but also develop the natural environment.

The term ecology comes from deliberate human activity aimed at protecting the environment. Previously, the term *'nature protection'* or *'environmental protection'* was most often used. Today, both terms are used concurrently, but they are not synonymous. The concept of nature protection arose much earlier, when it was realized that human activity was reducing the number

of particularly valuable natural products. These included exceptionally valuable plant or animal species, old and impressive trees, impressive boulders, and so on. The potential destruction of these individual objects generally did not pose a threat to the processes that determine natural balance.

Later, when human exploitation of nature encompassed larger areas, nature protection was expanded to encompass entire plant and animal communities. Although this environmental protection was guided by scientific, economic, hygienic, and social considerations, as well as often national defense, its primary goal was to preserve the most pristine objects for future generations. It was therefore an activity aimed at preserving nature in its natural state as widely as possible. Nature is understood broadly here, encompassing all natural elements and factors of the world and universe.

The concept of environmental protection was introduced when it became apparent that the destruction wrought by humans in nature was beginning to threaten humans themselves. Environmental protection concerns the protection of the human environment, and thus the protection of humans themselves, who cannot exist outside the environment. This environment encompasses both natural and artificial elements, created by humans. In environmental protection, the goal was to leave nature to its own devices as much as possible, without human interference. Psychopathic environmentalism disregards human needs and leaves nature without human intervention, even when this conflicts with human needs. In environmental protection, in ecology (not ecologism), human influence is permitted, ensuring only that the doses of pollution and the degree of exploitation do not exceed acceptable standards.

Environmentalism is an ideology. Environmentalism (ecosophy, ecological philosophy) is focused on action where nature, not humanity, is the priority. It is present in so - called *'green'* socio - philosophical and sometimes political movements.

The first myth used to serve the business needs of international corporations is the myth of so-called global warming. The lie spreads that in the 1970s, scientists warned of global cooling. This is a lie, debunked. Most scientists said then that the climate would warm, and that is the case today, with the difference that it is not the result of human activity, as eco - maniacs try to portray, but a natural phase of the Earth's life: warming, cooling, and then the same thing over again. It is a natural cycle.

In this context, two types of climate change on Earth should be distinguished. The first is natural climate variability – fluctuations in the state of the atmosphere and ocean around a mean state, with a characteristic duration ranging from months to millennia and resulting from natural causes.

Second, climate change is a change that is part of the globalist agenda and is created by humans because it has a specific purpose. The beginning of the global eco - psychosis was 4th World Wilderness Congress held in September 20, 1987. The whole world was informed there about the great dilemma of climate change and it was stated there that carbon dioxide is the source of global warming of the Earth's climate and it was accused there of man being responsible for all the unfavorable changes in the Earth's climate and it was also stated that the fight against these alleged climate changes will require a lot of investments and a lot of money, which will of course

come from the pockets of ordinary citizens of the countries of the world.

From that moment on, it can be said that the world has gone mad due to an artificially induced ecological psychosis. A previously nonexistent problem has escalated to a climate apocalypse and become a global religion. It was then that a senseless battle began against one of the three basic molecular substances: carbon dioxide, the other substances being oxygen and water. Eco - psychos have also begun waging war on water, but that's a topic for another debate. Since the United Nations Conference on Environment and Development (UNCED) in Rio de Janeiro, Brazil, from June 3 - 14, 1992, the so - called *'Agenda 21'* was created, slowly beginning to interfere with human life. A new worldview, soon dubbed the New World Order (NWO), has been pushed forward. This concept, conceived by a group of the world's wealthiest multimillionaires, envisages a transition to a post - industrial world. And no matter at what cost and no matter whether anyone likes it or not, this is what the group of the richest in the world has decided.

The real goal of *'Agenda 21'* and its associated globalist programs is the disintegration of nation - states, disintegration of states with centuries of traditions, cultures, and histories. Simultaneously, internally, through implosion, various programs are covertly destroying societies, thus destroying humanity as an independent and free individual. Since the United Nations Conference on Environment and Development (UNCED) in Rio de Janeiro, Brazil, June 3 - 14, 1992, there has been a growing narrative by proponents of the concept of global warming, centered primarily around the United Nations (UN). According to this narrative, science has long since concluded, based on the overwhelming scientific consensus, that human activity is the cause of climate change. The scientists who make this claim are gathered around the UN's international climate panel, the Intergovernmental Panel on Climate Change (IPCC), which is completely dependent on this organization. What's remarkable is that this *'overwhelming majority'*, that is, the group of scientists, averages only 650 people. So, 650 people are passing judgment on the world. Nevertheless, there is a large number of scientists who disagree with this point of view and this falsification of science. Consequently, a declaration, the *'Oregon'* petition, was created in 1998 - 1999 in the USA, which explained in a very accessible way that there is no climate threat. This petition was sent by name to many scientific circles and was supported by thousands of scientists. The petition, limited to the US, was a clear statement of opposition to the falsification of science; to date, over 30,000 scientists from the US have signed it.

According to the petition's co - author, Dr. Lee Gerhard, climate change is a natural phenomenon, and blaming humans for causing these changes is completely baseless. The same scientist stated that over the past 100 years, the Earth's temperature has risen and fallen at equal rates, with global temperatures peaking in 1998. That year was the warmest on record, and since then, climate temperatures have naturally stabilized. This is a fact confirmed by scientific research and is widely known, but rejected by global climate change advocates and scientists associated with the Intergovernmental Panel on Climate Change (IPCC). A vast number of independent scientists worldwide claim that all reports produced and presented by global warming advocates are based on predetermined theses and claims by those who commission them.

Independent scientists also claim that the recorded increase in global temperatures over the past 300 years is related to the last so - called *'Little Ice Age'*. It is logical that if global temperatures

have reached their minimum, they are returning to their normal levels. Generally, the scientific community and scientists disagree with the centrally imposed propaganda and state that, based on objective data and objective analyses, carbon dioxide is not a pollutant but a source of plant food, and therefore a source of food for animals and, later in the food chain, for humans as well. Objective and independent scientific analyses demonstrate that carbon dioxide does not actually have a significant impact on global temperatures.

What is very important and worth emphasizing is the fact that independent and objective scientists honestly admit that they are not certain what level of greenhouse gases in the Earth's atmosphere is consistent with the stable climate that is currently so strongly sought and desired.

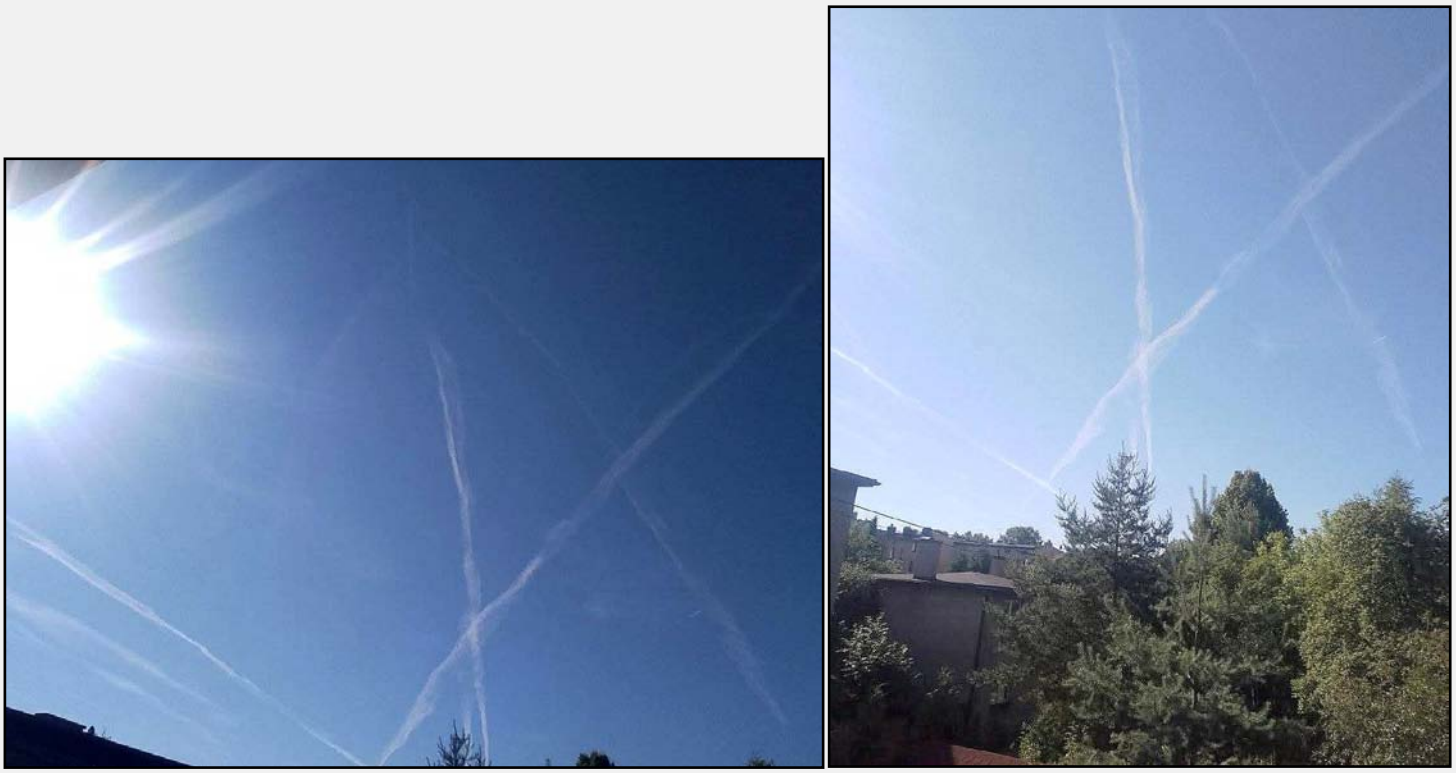
In July 2024, John Francis Clauser, an American theoretical and experimental physicist, stated that all scientific models and analyses from the Intergovernmental Panel on Climate Change (IPCC) regarding the alleged climate crisis, relied on by politicians in countries infected with eco - psychosis and environmental activists, fail to meet basic scientific standards. John Francis Clauser demonstrated that, after correcting for arithmetic and statistical errors in IPCC reports, actual observational data do not confirm the imbalance of forces that supposedly lead to global warming.

Moreover, the results of these IPCC climate models contradict observational records. The conclusion is therefore simple: all IPCC reports and analyses relied upon by climate change advocates are simply deliberately fabricated lies. And so, in order to manipulate and distort the true state of the Earth's climate, which is perfectly normal, a new pseudo-scientific discipline has emerged called geoengineering or climate engineering, which utilizes new technologies to support this artificially created climate psychosis. Geoengineering techniques and concepts are to be implemented on a global scale, and they are supposed to determine the level of greenhouse gases in the atmosphere. According to these concepts, one of the plans to save the planet Earth by cooling it, a plan known and accepted by Bill Gates, who was the promoter of this idea, is to limit the amount of sunlight by placing sulfur aerosols in the upper layers of the atmosphere, and in this way the clouds formed are supposed to reflect the sun's rays, as a result of which they will not reach the Earth and the temperature on Earth will decrease.

Aside from the scandalous fact that no one asked the public for consent and acceptance in the countries where this experiment was taking place, and no one presented any of this idea to the public, no one even considered the health damage resulting from people inhaling harmful aerosols that fall and mix with the air, the authors of this idea, going further, fail to consider the even greater tragic consequences of implementing this idea. Because placing sulfur aerosols with other substances in the upper atmosphere could cause permanent and irreversible effects on the natural ecosystem, such a lowering of global temperatures could cause animals or vegetation that are more delicate to simply cease to exist and become extinct, or this lowering of temperatures could cause agricultural failures and, consequently, lower crop yields and even famine. Lower yields mean lower agricultural yields, which translates into lower food production, as insufficient agricultural raw materials are not obtained, and as a result, food prices rise.

This idea of lowering climate temperature through artificial human intervention will result in the suffering not only of humanity but also of the entire natural world, which eco-psychopaths are

fighting so hard for. This example highlights the dualism and hypocrisy of all those gripped by eco - psychosis who fight so hard for a clean and environmentally safe world.



Streaks in the sky. A trace of chemical spraying,
an experiment by eco maniacs for which no one gave permission and,
which is destroying the environment and our health.
[source: Editorial Committee]

Another program that fits the eco - psychosis, but is less well - known because, unlike the atmospheric spraying of chemicals, Bill Gates has not addressed it, involves artificial trees designed to reduce greenhouse gas emissions. They are made of a variety of materials, most of which are non-biodegradable and densely packed with electronics. The idea is that they will absorb a thousand times more carbon dioxide than a natural tree of the same size.

Let's imagine such a forest of artificial trees and ask how such an artificially created environment, full of electronics and highly processed materials, will impact the natural environment surrounding this artificial island - a forest of artificial trees. Will nature accept this, or will it bring irreversible changes to nature? Furthermore, is it possible for these devices to coexist with natural grass and plants, or with forest animals like foxes, hedgehogs, or birds, in such an artificial forest built of chemical fibers, metal, and plastic? In this way, we are losing the natural environment and its areas to create artificial areas filled with artificial materials. The electronics that will fill these artificial trees must contain rare earth elements in their structure in order to function, and the mining and processing of metal ores that contain these rare earth elements necessary in all electronics are technological processes that are the most burdensome and devastating to the natural environment.

So, we see once again how great is the hypocrisy of eco - psychopaths in their declared care for the environment and in presenting us with one side of the alleged benefits of their ideas, while at the same time they do not present the other side of the worse consequences of their ideas because

they do not want the common man to know about it and in this knowledge to oppose these programs and ideas.

In the grand scheme of another eco - psychosis, the *'Renewable Energy Sources'* program, it is also used as a company name or part of a company name, like *'Oze Energy'*, the product of which is the construction of huge fields of windmills, which not only pollute the view filled with columns of windmills and irreversibly changed the natural landscapes of fields and forests, but again we have an example of being packed with electronics requiring highly processed materials produced from rare earth raw materials.

It's worth taking a closer look at these supposedly *'clean'* wind turbines and solar panels, which are so heavily promoted as *'clean energy'* and mass - produced.

The biggest problem with solar systems is the chemicals used to convert silicate into the gravel used for solar panels.

To produce sufficient quantities of pure silicon, it must be treated with chloride, sulfuric acid, fluorine, trichloroethane, and acetone. Additionally, gallium, arsenic, and toxic compounds of copper, gallium, and cadmium are required, which are highly toxic. Silicon dust poses a hazard to workers producing solar panels, and the panels themselves cannot be recycled and are toxic waste.

Wind turbines are neither clean nor beneficial technology for humanity. On the contrary, they are expensive to build and equally destructive to the environment relative to the amount of energy they generate. Each wind turbine, built in an eco - psychosis, destroys vast areas of agricultural land that produces food, weighs 1,688 tons (the equivalent of 23 houses) and contains 1,300 tons of concrete, 295 tons of steel, 48 tons of iron, 24 tons of fiberglass, and rare earth metals. Each of its three blades weighs 40,000 kg and has a lifespan of 15 to 20 years, after which they must be replaced. We cannot recycle used rotor blades. They are irrecoverable, and therefore, they constitute a huge burden on the environment as useless waste. This creates entire landfills of used wind turbine blades. Furthermore, it's worth mentioning that rotating wind turbine blades kill birds, not just common birds like sparrows and pigeons, though that's a shame, but also other rare and wild species. This happens because, along the age - old natural routes, natural bird migration routes encoded in their instincts and spatial orientation, man suddenly appeared - made obstacles in the form of rotating wind turbine blades, killing masses of flying birds.

So, the really green and clean technology that is being promoted for producing electricity from wind, if you look at the hidden and embedded costs in a realistic and unbiased way, you will see that it is currently causing more damage to the Earth's environment than is publicly reported.

One of the most prevalent myths today is the myth of eco - friendly, electric - powered cars.

These myths are created for prove of the supposed superiority and purity of green technology. This is designed specifically to sow fear for the earth environment, which (according to them) is in a critical state of conditions, and humanity must to draw attention to so - called green liberal ideologies, which are not only about supposedly protect environment, but these ideologies are often deviate from traditional moral and social values, refer to sexual perversions, combining base

human instincts with the concept of freedom, which is presented in eco - ideology as freedom of manners and behavior. We will follow this topic particularly in this article later on. Briefly, it also serves to promote a so - called ecological lifestyle, which translates into favoring certain companies with their products, thus generating profits. And that is precisely the point with electric cars. They said you: do not buy a diesel engine car because it destroys and pollutes the environment, these eco - psychopaths shout at us. However, the truth is that batteries do not generate electricity but store electricity produced elsewhere, especially through coal, uranium in nuclear power, natural hydroelectric power plants, or generators powered by liquid fuels like diesel.

There are many such false claims about the supposed superiority and purity of green technologies. They are constructed specifically to sow fear for the environment, which (according to them) is in a critical state of danger, and to draw attention to so - called green liberal ideologies, which often deviate from traditional moral and social values, refer to sexual perversions, combining base human instincts with the concept of freedom, which is presented in eco - ideology as freedom of manners and behavior. This also serves to promote a so - called ecological lifestyle, which translates into favoring certain companies with their products, thus generating profits for them. And that's precisely the point. Do not buy a combustion engine car because it destroys and pollutes the environment, these eco - psychopaths shout at us.

So, the claim that an electric vehicle is zero - emission is completely untrue, as the electricity generated comes from power plants, many of which burn coal or gas. In practice, electric cars have failed for a number of reasons. Numerous cases of spontaneous combustion, or simply their impracticality on long-distance routes where there's no room to stop and charge batteries, have given electric vehicles a bad reputation, and currently, there's a significant decline in their sales worldwide and a trend away from purchasing them. Let's take a look at the structure of an electric car battery. A typical electric car battery weighs 450 kg, roughly the size of a suitcase. It contains 11 kg of lithium, 27 kg of nickel, 20 kg of manganese, 14 kg of cobalt, 90 kg of copper, and 180 kg of aluminum, steel, and plastic. Inside, there are over 6,000 individual lithium-ion cells.

To produce each BEV battery, 11,000 kg of lithium salt, 15,000 kg of cobalt ore, 2,270 kg of nickel ore resin, and 11,000 kg of copper ore must be processed. A total of 225,000 kilograms of earth must be mined for a single battery. Another paradox lies in the fact that even if we have the smallest, standard household electric battery, once it runs out, we are forced to run to special collection points in stores and to special containers to dispose of it for environmental reasons. And yet, electric cars, promoted by eco - psychopaths as beautiful and ecologically clean, have gigantic batteries that, according to them, no longer harm the environment. Used electric cars, like used wind turbines, create enormous mounds of garbage, but they are already *'ecological'*. Where is the ecology in that?

Eco - maniacs, instead of protecting the natural human environment, actually create a threat where humans equipped with technology cause irreversible consequences through their interference in the natural environment through the use of these technologies, and the responsibility for this falls not on ordinary people of ordinary society, but on the group of people who usurp the right to decide who has the right to exist on Earth and who does not.

Since the United Nations Conference on Environment and Development (UNCED) in Rio de Janeiro, Brazil, June 3 - 14, 1992, hidden and disguised in the grandiose concepts of a green, human - friendly order, a new system of a new world social model has been introduced, which eliminates the old world with its old rules and moves towards what has been called *'eco - civilization'*. According to this ideology, everything on Earth, including all living creatures, plants, water, land, etc., are connected into one eco - system, except for humans, because humans, according to this psychopathic ideology, are such an external harmful addition that only harms everything that comes their way.

It is, therefore, an ideology hostile to humanity, profoundly inhumane, and denying the fundamental purpose of rational human existence on Earth, which consists in the idea that the world and all created things should be subordinated to humanity, who changes this world according to their needs and aspirations. Not the other way around, as eco - psychopaths try to implement in liberal systems. This view, where humanity must submit to nature, leads to human rights being replaced by the rights of nature, and nature being granted additional privileges.

An example of this paranoid idea is the 2017 judgment of the Inter - American Court of Human Rights, which, in its opinion on environmental protection, stated for the first time in human history that: *'...the right to a healthy environment constitutes an autonomous right...'*. This, in the fact indeed made human rights dependent on the well - being of nature and its ecological condition. This deprived humans of their rights to manage natural resources, and constitutes a radical shift in values at the societal level, as it will influence legislation, i.e., the creation of law where nature, not humans, is the supreme good. In this new law, created according to the ideology of eco - madness, rights will be granted and possessed by trees, plants, animals, rivers, and even biological viruses, but not necessarily rights for humans, and if they do, then only on the condition that they are subordinated to the primacy of the laws of nature. These rights are gradually being adopted and implemented by more and more countries. In 2008, Ecuador amended its constitution and incorporated the rights of nature into this supreme legal act, recognizing the Earth as a personage, the so - called *'Pachamother'* (Mother Earth). A declaration of the rights of Mother Earth was adopted as binding law.

Following this path, the ideology of environmentalism harmful to humans, the 2017 Universal Declaration of River Rights was created. It absurdly recognizes all rivers as living and sentient beings and grants them legal personality in court. And this applies not only to the rivers themselves, i.e., the water flowing in their beds, but also to the aquifers in the ground through which the water flows into the river.

This declaration is intended to serve as a model for governments around the world in amending their existing laws, where the protection of rivers and waters is a priority. Following the provisions of this declaration, the European Union and the United Nations have ready - made programs they have called the *'blue economy'* and *'blue growth'*. We already have *'green energy'*, the *'green deal'*, now we will have blue problems.

The utter nonsense of this declaration is its motto: that rivers have the right to exist and have the right to free flow, the right to natural development, and can protect their biodiversity as a single

ecosystem, including all aquifers in the area adjacent to the river. They must also be free from any pollution and... can demand compensation for damage caused. Generally speaking, one could say that The Universal Declaration of River Rights expresses a noble goal because it expresses the desire to protect nature in its river and water resources. However, it is a very dangerous declaration, as it contains a double, or even triple, interpretation. This is because if the owner of the land through which a river flows, the land where there are aquifers in the ground or the government of a given country can, on the basis of this law, restrict people's access to clean and natural water, which will either have to remain untouched and therefore will not serve human needs or will be burdened with a huge price for its acquisition by the consumer.

In connection with the creation of laws for natural objects such as rivers, let's ask ourselves the following question, which every rational and logical person should ask themselves: Did anyone drafting the new law ask the river if it desired this? How was the agreement reached with the rivers that their opinions would be expressed in the form of laws created for them? Or how will these rivers speak up and demand their rights in court if their rights are violated? The answer to these questions is as follows. Appropriate cells are already being formed within groups of eco-psychopaths to advocate on behalf of affected rivers. However, we do not know how (green ecological magic?) they will communicate with these rivers. We don't know what eco-psychopaths will invent to make the river sign the appropriate document they have prepared, granting it authorization to represent itself (the river) as a person.

The greatest expression of the eco - foolishness displayed by environmentalist groups and organizations is their coining of the term *'ecocide'*. The authors of this definition believe it should be recognized by the International Criminal Court as a heinous crime. By comparison, the International Criminal Court's definition of a heinous crime includes what happened during World War II and what happened in Nazi concentration camps. Now, a heinous crime is environmental pollution caused by deliberate human activity. Examples of ecocide include oil spills in the oceans, burning of rainforests, deep - sea drilling, industrial animal farming, political actions aimed at gaining benefits from excessive exploitation of the environment, e.g. the influence of the USA on mining in the Grasberg mine in regime Guinea, diamond mines in Congo, and environmental pollution by China in the industrial zones of Shenzhen, Wuhan, and Beijing.

A crime against nature, or *'ecocide'*, could be considered a crime against nature, i.e., *'ecocide'*, when, according to eco - psychopaths, fishing in a river or lake constitutes a terrible and heinous crime. The same applies to swimming in the sea, river, or lake.

However, the ideology of environmentalism goes much further. The climate change narrative has led to the creation of a so - called *'philosophy of environmental morality'*, which defines so - called *'ecological justice'*, the most eloquent of which is so - called *'interspecies justice'*, which clearly raises the issue that all living beings other than humans, such as animals and plants, deserve justice, and each of these beings has the right to a so - called *'decent habitat'*. So, imagine, for example, grass, which is ubiquitous and, in accordance with these rights granted to it, demands that humans respect its habitat. This is, of course, absurd and aberrant, but not for eco - psychopaths who care about the environment.

The protection of biodiversity in the minds of eco - psychopaths is a matter of giving justice to all

living creatures other than humans and at the same time taking away any rights to use and transform nature and the nature of the world according to the needs and goals of humanity.
What are the described absurdities stemming from eco - indoctrination needed for? To reshape the world according to the wishes of select elites. If, for example, the thesis of global warming is legally sanctioned (with public applause) and elevated to the rank of unquestionable dogma, enormous power and funds will fall into the hands of environmentalists (activists of various movements, including *'Greenspace'*), politicians, and ideologized bureaucracies. The economy as we know it will disappear, a phenomenon already underway, replaced by some global command - and - control system, where the distribution of carbon dioxide emission quotas will become the source of wealth. Instead of the *'invisible hand of the market'*, there will be an *'invisible currency'* distributed by global redistributors, more desirable than oil and gas combined today.

As this eco - psychosis becomes increasingly prevalent, the government gains the power to shape citizens' lives and attitudes to an extent unparalleled in the past. Citizens (or state slaves, it would be more accurate to say) are monitored at every step, from sorting their own waste to the mandatory use of *'energy - saving technologies'*. From light bulbs and *'organic'* food to cars and birth control to prevent people from exhaling too much carbon dioxide.

It is no coincidence that nuclear energy is a thorn in the side of environmentalists, and it is also no coincidence that they exhibit surprising reticence regarding geothermal energy. Although clean and efficient, both energy sources have a fundamental flaw in their view: they render those who should be subject to supervision independent and enable dynamic economic development. Environmentalists, on the other hand, want development to be *'sustainable'* (read: slowed down). This cannot be achieved without constant control.

Therefore, the voices of climate psychopaths must be drowned out and devalued at all costs and by all means. It's worth recalling the clear distinction between ecologists and environmentalists. Ecologists protect the environment without interfering beyond its protection sphere and without denying the primacy of humans over nature, which should be subjected to them and used for their purposes in a safe, economical, and minimally damaging manner. Ecologists, on the other hand, in their psychosis, treat environmental protection instrumentally, as a pretext for a global restructuring of socio - economic relations. In short, an ecologist is someone who has the well - being of nature at heart and acts on its behalf in accordance with current knowledge and, perhaps more importantly, common sense. An ecologist, on the other hand, treats environmental protection instrumentally, as a pretext for a global restructuring of socio - economic relations. Consequently, while ecology is a science about nature and its interdependencies, as well as the processes that take place within it, ecologism is an ideology aimed at rebuilding the world in accordance with globalist dogmatics - especially at changing interpersonal relations, government - citizen relations, and subjecting social and economic processes to all - encompassing control in the spirit of corporate globalism.

A few years ago, another madness gripped America and Western Europe: meatless school days - the state, not parents, would decide what children would eat. And the food would be vegetables - children would be turned into vegetarians not for health reasons, but for ideology.

Other psychopathic idiocy perpetrated by environmentalist ideology is the claim of vegetarian

liberals who claim to want to reduce animal suffering. Agreed, we should strive to achieve this, but we should also remember common sense and logic and the associated problems. Puerto Rico is a territory of the United States where cockfighting has been a long - standing tradition. A few years ago, Congress banned cockfighting, citing its inhumane nature. What was the result? They ordered the slaughter of 1.5 million roosters. We will stop eating chicken, cow, or pig meat, and in a few years, you will be taking your child to the zoo to see a chicken, cow, or pig. The entire animal population will be reduced.

This is how a bottomless ideological environmentalist psychosis works. Grandma, grandpa, and great - grandpa used to say: eat cabbage, garlic, onions, meat, lots of meat, because it gives you strength - and drink red wine because it's good and dissolves fat, prevents weight gain, and strengthens the heart and blood. These people trusted tradition, continued the customs of their ancestors, and thus maintained a connection with previous generations.

Today, dietary recommendations change every year. This madness is also stamped with the stamp of science.

People are confused; they do not know what to do, what to think, what to eat, how to behave, how to look at women (this applies to men, because women are allowed to do anything in the United States today).

This can be summed up in one sentence, which, I think, captures the essence of the problem: tradition has always been a form of life. Some of our behaviors have proven erroneous, deceptive, and untrue, but overall, most of them have been correct, ensuring stability and social decency. Today's liberals are, so to speak, completely lost, disoriented, unsure of what they want or who they are. Ideology has replaced tradition. We are stuck in socio - political chaos and do not know how to escape it. Not opposing liberalism is ... Therefore do not have to be particularly conservative to notice that something is wrong here, that with ideologized people, there is no conversation, no exchange of arguments. Liberalism, contrary to its claims, has created a completely intolerant, aggressive, and one - dimensional individual, someone who promotes uniformity, not diversity. Only his *'lifestyle'* deserves praise; all others deserve contempt. It only makes matters worse.

In a word, environmentalism is another version of the anti - freedom globalist ideology of tyranny working for the benefit of selected corporate groups, for whom it not only brings short - term benefits in the form of profit but also in the form of enslaving increasingly larger social groups stupefied by eco - psychosis.

This, of course, doesn't prevent various useful idiots who sincerely believe in their mission, conformists who follow every current fad, or cunning scoundrels who see environmentalism as an opportunity to make easy money (Al Gore) from latching on to this ideology. This entire mixed herd, through the media, fuels a stultifying global hysteria, which politicians willingly follow - some to avoid losing good press and stigmatization, others seeing in this drive an opportunity to expand their power. It is a self - perpetuating intellectual terror of sorts. A few exceptions, like Vaclav Klaus, are condemned to political and media ostracism.

A true ecological policy, wisely and skillfully implemented by the state in relation to its natural resources, is focused on environmental protection. It does not destroy industry, does not intrude on the realm of ideology and culture, and does not preach nonsense about carbon dioxide being a threat. Instead, it works on solutions that minimize the harm that human activity has in transforming nature. Environmental policy is not, and cannot be, an end in itself upon which social and political movements are built. It must be limited to additional actions of each state, actions that remain strictly under the control and guidance of the state and its institutions, and not as a tool for practicing a new religion based on eco - psychosis.

This is the only way a country that wants to develop and build its economic prosperity can do so. In the liberal political system of countries governed by the European Union, the green eco - psychosis has grown to such an absurd level that entire economic sectors are being liquidated and even the entire agricultural sector is being closed down. The reason is the so - called energy and climate policy promoted by wealthy financial circles of corporations and international companies. This ecological psychosis, skillfully managed by pro - ecological companies in the European Union, can be described as a disregard, or even complete disregard, for the laws of economics. Under the false pretext of protecting the climate from humans, the aim is to upend the entire power system in Europe, which sooner or later will lead to a deficit and power outages, as has already happened in Spain and periodically occurs in Poland. Implementation of the so - called *'European Green Deal'*, already being implemented through administrative coercion, threatens the destruction of the European economy and the rapid impoverishment of society, which will in turn be stripped of its freedom of choice and ownership.

Such action can only be called climate sabotage. As a result of this sabotage, carried out with the support of European liberal authorities of all political persuasions, where eco - psychopaths operate jointly funded by corporations and banks, Europe is consistently losing its raw material, energy, food, and military security, becoming dependent on external forces. The European Commission's recent agreements aimed at signing an agreement with the countries of the *'Mercosur'* union, an economic organization in Latin America, open the European market with the countries from the *'Mercosur'* organization will lead to massive imports of cheap, low - quality food, which will destroy local producers' markets. This will significantly reduce the profitability of farming and agricultural crops and dramatically reduce the profitability of the entire agricultural sector, leading to the bankruptcy of many farms and the liquidation of European agriculture. Europe will lose export markets to cheaper products from Latin America.

Europe is becoming, if it is not already, an economical and exploited colony, with colonial countries like Poland, whose residents will be unable to make decisions about their own lives, work, economy, and finances, and wealthier countries, whose dominance imposes their will on others through the creation of international law.

Can this be prevented? The only solution is to abandon these plans as quickly as possible and, above all, to halt the further implementation of the 'green' energy transformation and fully utilize the cheap fuels we have in abundance, which also ensure the continuous and stable production of electricity and heat. But such a shift requires a different political system, a socialist system that looks at the environment realistically and sees it not as a threat from industry and humanity, but as opportunities and potential for planned and sensible use.

To summarize the topic of *'green psychosis'*, the so - called *'climate change'* concocted by pseudo-scientists and the hysteria and psychosis unleashed on this topic are deliberate propaganda campaigns financed and controlled by groups of commercial and industrial corporations that profit from eco - fashion and eco - activism. The social and media narrative, which supposedly aims to protect our climate, is a skillfully constructed tool for achieving great profits, but not only that. Eco - psychosis, with its ideology and almost religious fanaticism about supposed environmental protection, is a tool of corporate capitalist elites to enslave and subjugate the entire world, in order to create a society entirely controlled and based on the domination of elites exploiting a minority of the world's population in the name of the sick and psychopathic ideology of environmentalism. In the name of which, these psychopaths will impose ever greater limitations and barriers on human life and its natural needs, as well as on the right to use and transform the world, while they themselves use this world and its resources without limits or inhibitions.

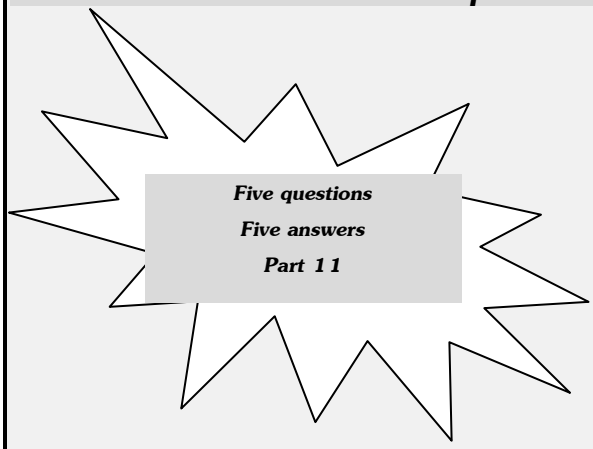
About 96 percent of the world's wealth belongs to just 3 percent of people. The question is, then, do these chosen 3 percent of 8 billion people own the world and do they decide the fate of our entire global population?

As communists, as people who oppose all social divisions and fight against every form of enslavement, these threats must be exposed, explained, and combated.

Comrade 'Kim'

News from the IRCP party life

'...We believe that, in the current state of development of the international revolutionary movement, these five elements are of decisive importance...'



(An Interview with Comrade 'Kim' General Secretary, from Secretariat of the Central Revolutionary Committee of the IRCP)

Question 1. What is the IRCP's view of the aggression of the US and Israel against the Islamic Republic of Iran?

Answer: From a socialist perspective, the war with Iran, especially in the context of the recent conflict with Israel, is interpreted as a result of the imperialist interests of Western powers and the capitalist pursuit of control over resources, in this case oil. Our socialist perspective emphasizes class struggle and the inequitable distribution of wealth in this conflict, with wars being used to

consolidate class rule and suppress labor movements.

Iran's attitude toward the war in Ukraine is determined by its relations with Russia. Iran is a strategic ally of Russia. It supports it in the war with Ukraine by supplying weapons and ammunition. Last year, a gas pipeline from Russia to Iran was completed, and Russian companies were allowed access to Iranian refineries. Cooperation between Iran and Russia in the BRICS is strengthening, and an international currency is being prepared. All of this is not liked the US imperialists nor their Zionist regime in Israel.

It must also be said that the attack occurred shortly before an agreement was nearly reached about Iranian nuclear programme and attack on Iranian nuclear installations was intended to disrupt this process, to prevent the world from learning the truth about Iran's nuclear program, which is eminently peaceful in nature. Even if it were not, and Iran wanted to develop an atomic bomb, why would the US oppose it? Who does the US think it is, with its impertinence? That it will dictate to sovereign states what it can and cannot do?

Another matter is, if Iran officially possessed nuclear weapons, would Israel dare attack? I doubt it.

Once again, the thesis has been confirmed that in recent decades, regardless of who rules in the US and what promises they made before the elections, it is the imperialist - militarist and pro - Israel / Zionist lobby that actually rules. And that one can proclaim one thing before the elections (radical slogans about peace and non - interference) and do something completely different after the elections - engaging in and instigating wars, like the one between Israel and Iran.

Question 2. Some circles had an illusion about Trump seeing him a peace negotiator and maker of deals. There was an expectation that Trump would meet Russian president Putin and do a deal over Ukraine but so far nothing , others expected Trump to enter into negotiations with the DPRK but this too failed. What is the true face of Trump and why do his peace negotiations fail ?

Answer: Trump is a liar who only understands the language of money and is guided only by the interests of American business and their corporations, including Wall Street financiers. Since his last election victory, Trump has been promoting slogans of American expansion, for example, towards Greenland. And now he's reaching out much further, to the Middle East. As we can see, pre - election slogans about world peace and the supposed end of wars were merely a *'smokescreen'* for the opposite and dirty pro - war intentions. For a model of geopolitics in which the *'great'* and '*powerful'* US, as it considers itself, can do whatever it wants. It is exactly imperialism.

Such *'doublethink'* - promoting mutually exclusive slogans and ideas (peace and simultaneously war) - is a typical feature of the totalitarian and quasi - totalitarian regimes described by Orwell. It is characteristic of Trump. To some extent, this was also the case with one of the previous US presidents, Obama, who presented himself as a supporter of peace before the election and later actively intervened militarily in, among other places, Libya. And as if that were not enough, in a bitter irony, he received the Nobel Peace Prize...

All of Trump's peace negotiations are just pretend theater for the media, which is supposed to portray him as a *'herald of peace'*, when in reality he cares about the interests of American arms companies that are making billions of dollars in profits from the war in Ukraine and the arming of Israel, not about peace.

Trump is a pure populist. He came to power with the single goal of making money and protecting the interests of certain corporations and American financial centers. Remember how, as a result of the imposition of absurd tariffs, the American stock market panicked and lost $2.5 trillion in a single day. The next day, he said, *'I am sorry, but I was just kidding'*, and the stock market surged a trillion dollars. Somewhere along the line, $1.5 trillion had to be reset on those naive little stock market investors, but when the stock market rebounded, he invited Mr. Rockefeller over and publicly showed all his associates: *'See that man? That's Mr. Rockefeller, and that is Mr. Rothschild, and they made billions of dollars today'*. So we see what a cynical and cunning populist Trump is. But there's also a tragic twist to this. Trump's populist style of governance will not make America greater, nor will people's lives improve. It will not replace the need for efficient and wise governance. Homeless people will continue to die on the streets in the US, and Trump's style of politics will not create jobs. Those Trump hats with the words *'Make America Great Again'* were made in Turkey and China. The Chinese laughed at them. Trump has been in power for some time now, and the results are in sight. His policies are total chaos and a total disaster, not only in foreign policy, as in his senseless remarks directed at the Democratic People's Republic of Korea (DPRK), which they are laughing at, but also in the United States, which is crumbling and drowning in debt.

Question 3. What is the IRCP’s view of the Birmingham Bin Workers Strike?

Answer: Firstly, it is another example of how capitalism fails in public services. To understand why the strike situation arose, it is necessary to analyze what led to it, the facts.

Birmingham City Council has already spent nearly £8 million on external agencies and private companies to maintain the waste collection system, which is a complete absurdity of capitalism.
The costs of just one staffing agency exceeded £6.5 million in six months – almost double the cost of the same period the previous year. Extra Personnel Ltd, part of the Jobs and Talent group, was a preferred company for Birmingham City Council.

This agency provided the majority of temporary workers for the city's waste management department. The question arises: why and who favored this company over another? The answer lies in the corrupt connections between Birmingham City Council officials and local businesses.

In the first six months of 2025 alone, Birmingham paid the company a staggering £6.53 million – almost doubling its outlay compared to the same period in 2024, when the total was £3.73 million. Moreover, in 2025 alone, over 6,500 separate financial transfers were made to this company, which is almost twice as many as in the first half of 2024. All of this has led to a budget deficit and a public spending crisis. This demonstrates that privatizing public services, like introducing external companies into the health service, not only fails to improve service quality but is also more costly than if cleaning services were handled by a single company or institution under the ownership of the Council.

The bin Workers in the Birmingham are striking over planned changes to their job structure and pay, resulting in pay cuts for some workers. The Unite trade union says the changes will affect around 150 workers, while the city council says only 17 are affected but it is a lie. The reasons for the restrictions and cuts in wages are explained above and are contained in the unreasonable and deliberately (?) pursued policy of siphoning off state money for private businesses in the sphere of municipal services such as waste removal from the city.

Question 4. In the Internationalist Universalism that the IRCP proclaims as its ideological guiding principle, alongside classical Marxism - Leninism - Maoism, elements such as Juche philosophy, Songun Politics, and even Gonzalo Thought are present. Can you explain why these particular elements of international communist thought were chosen to compose Internationalist Universalism, and not others? Why, for example, Ho Chi Minh Thought or Pol Pot's experiences are not included?

Answer: The criterion that Internationalist Universalism consists of these elements, and not others, is determined by the very process of dialectical development of the international revolutionary movement, or more precisely, its outcome. It is not the result of someone liking one thing over another. The five elements of Internationalist Universalism as it is: Marxism - Leninism - Maoism considered as a unity of development, Juche philosophy and Songun politics, Gonzalo Thought, along with anti - revisionist and anti - imperialist approaches constitute the most progressive trends in communist ideological thought, as developed in theory and confirmed in practice.

It must also be explained that Internationalist Universalism is not a closed system. As new objective conditions emerge and the international revolutionary struggle develops, including new theories and methods in that struggle, the conceptual system of Internationalist Universalism can evolve and be enriched with new elements.

The criterion here will be what universal values, useful for the international revolutionary struggle, a new theory carries and whether it is consistent with the previous ones as non - revisionist. We believe that, in the current state of development of the international revolutionary movement, these five elements are of decisive importance and are of greatest relevance at this time.

Continuing theoretically, this is the result of a dialectical synthesis according to the laws we discovered operating in the process of revolutionary development of communist thought. This synthesis occurred through polarization and the operation of unification law as a derivative law in a process guided by utility law as a fundamental law. This is explained in *'Theory of the Dialectical Development of the International Revolutionary Movement with Internationalist Universalism'*.

To explain this further and answer the question, one could say that, aside from Marxism - Leninism and Maoism, which are the fundamental ideological foundation of Internationalist Universalism, both Juche philosophy, Songun politics, and Gonzalo Thought contain universality, certain elements of universal value that can be applied in the international revolutionary struggle.

This universality does not mean it is contained in the entirety of Juche or Songun philosophy, not in the entirety of the achievements and ideological legacy of Gonzalo Thought, or the Peruvian

revolution, which, as we know, unfortunately failed, but in certain selected principles and concepts that, skillfully applied and refined in Internationalist Universalism, find their usefulness and utility in the global revolutionary struggle and, in combination with other elements, harmonize. Gonzalo Thought, the Juche and Songun philosophy in the process of development of the international revolutionary movement on the issue of theoretical development of communist thought, present usefulness and qualify for the unification of selected objective principles, that are useful at the current stage and situation of the struggle of the international proletariat in the current conditions, which is precisely what takes place in Internationalist Universalism.

International utility, and therefore universality, is absent from Ho Chi Minh Thought, which applied Marxism - Leninism to specific Vietnamese conditions, nor from Pol Pot's theoretical work (whatever it may have been). Ho Chi Minh Thought is closely linked to and developed under the influence of Vietnamese conditions, while retaining the non - revisionist and correct principles and foundations of Marxism - Leninism. From the perspective of the development of Marxism - Leninism - Maoism, Pol Pot and the Cambodian Revolution constitute a dead end and an attempt to bypass the barriers and principles imposed by objective reality in its objective conditions. It is therefore a distortion of Marxism - Leninism - Maoism and an attempt to *'take a short cut way'* in building communism. We all know how this ended tragically.

Question 5. How does the IRCP explain why Thailand and Cambodia are in conflict recently?

Answer: Let's start with the facts. Thai and Cambodian forces clashed near the Ta Muen Thom and Ta Kwai temples. This was the latest escalation of a long - standing border dispute dating back to French colonial rule. The disputed territories are located in Surin Province (Thailand) and Oddar Meanchey Province (Cambodia), near the Dangrek Mountains.

France demarcated the original border in the early 20th century, favoring Cambodia. Thailand disputes these lines, particularly where the watershed does not coincide with the temples' location.

In 1962, the UN International Court of Justice ruled in favor of Cambodia, granting it sovereignty over the temples, but Thailand continues to challenge the ruling.

Clashes erupted after a Thai soldier was injured by a landmine, triggering artillery fire, RPG launches, and, reportedly, an F - 16 strike on Cambodian positions.

Both sides have now severed diplomatic relations, expelled ambassadors, and closed their borders. In other words, this is not a new war, but rather tensions have been rising exponentially since May of this year. Let's just hope it does not escalate into a larger conflict and the threat of a full - scale war is averted, as was the case during the recent India - Pakistan dispute.

TO BE CONTINUED

Comrade '*Kim*'

If you have questions want to be answered,
please send us email on party email address:

ircp.crc@yahoo.com

Functions and tasks of the basic party organizations of the IRCP the Basic Party Communes.

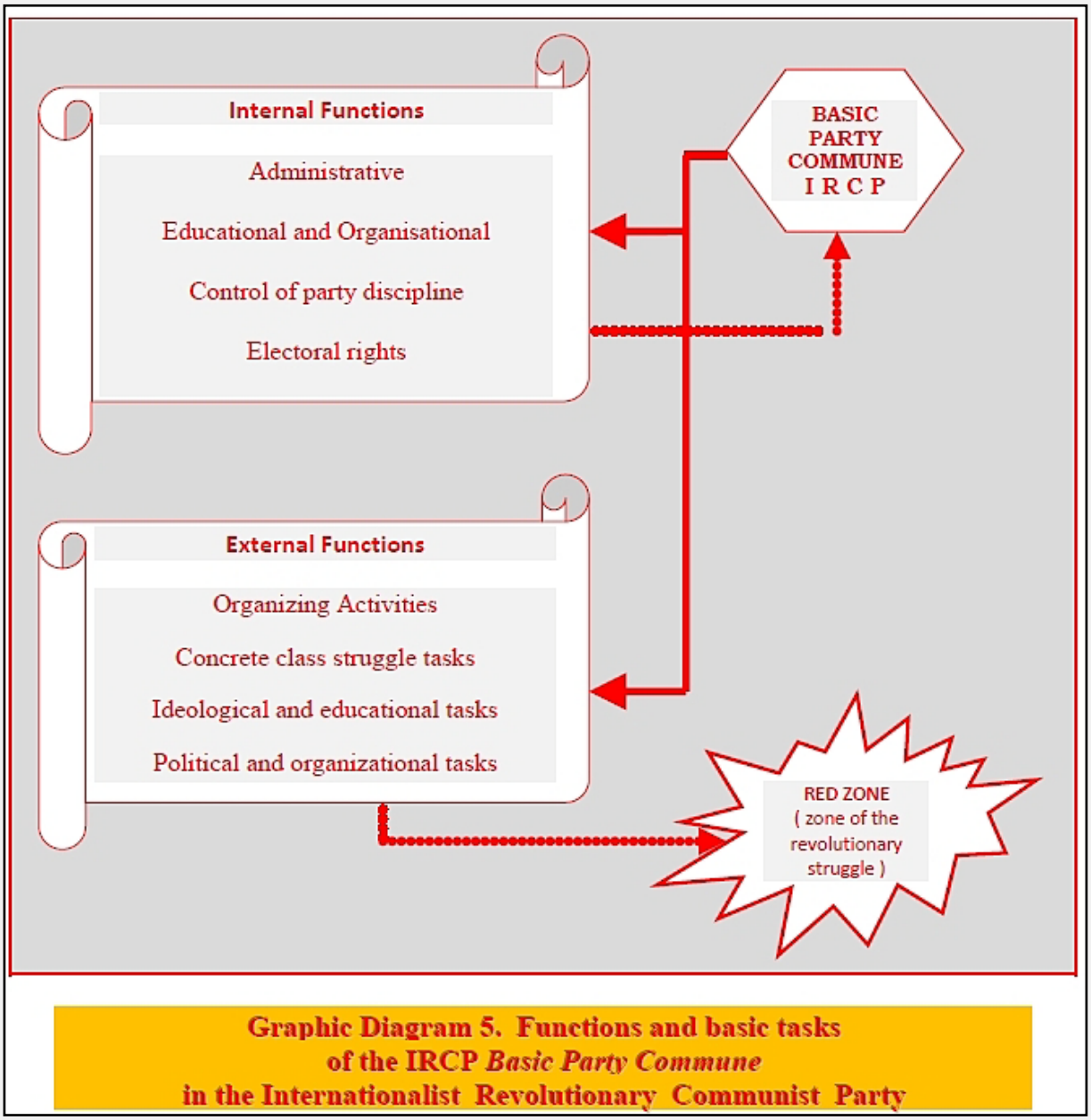
The tasks of the basic units that the IRCP party build upon it, the IRCP Basic Party Communes, are defined by the party's statute and policy. Article 5, *'Party Communes as Basic Party* Organizations', from Vol. 1 of the IRCP *'Basic Documents. Party Statute'*, defines the very concept of a Party Commune as a basic party body, its connections with other party bodies, and general, universal tasks for all IRCP *Basic Party Communes*.

Point 5.10 of the IRCP party statute details the specific tasks of all *Basic Party Communes*. Based on the Statute and party practice, the following distinction can be made between the tasks and functions of the IRCP *Basic Party Communes*.

The functions of party organizations are the most general, permanent, long - term directions of their activities, stemming from the programmatic goals and party statute. However, the tasks of party organizations vary in time and scope, depending on the ongoing territorial tasks undertaken, stemming from the class struggle and the implementation of the *Basic Party Commune Work and Action Plan* according to the general strategy of *Civil Peoples War*. These tasks, therefore, concretize the functions of the *Basic Party Commune* and, overall, contribute to their implementation. These include, for example, general party tasks, directed by resolutions of congresses and higher party authorities, and tasks arising from the Basic Party Commune's own resolutions.

The functions of the Basic Party Commune's party organization can be broadly divided into internal and external. The external function consists of sets of goals and tasks that the party organization should implement in relation to non - party members and the external environment. The internal function, on the other hand, involves preparing party members and the party organization as a whole, ideologically, politically, and organizationally, to fulfill its internal tasks.

There is a close and mutual interdependence between the external and internal functions of the party. Proper internal party work enables the effective implementation of the party's external tasks, tasks arising from the active conduct of class struggle, the implementation of specific tasks within this struggle within the *Civil Peoples' War* strategy, and the resulting tactics, tailored to the specific situation and conditions, which should be based on risk assessment and a balanced, skillful, goals - and - means revolutionary struggle focused on the Red Zone. Effective implementation of the party's policy also strengthens the cohesion of its ranks and its ideological unity.



Graphic Diagram 5. Functions and basic tasks of the IRCP *Basic Party Commune* in the Internationalist Revolutionary Communist Party

Division into internal and external functions for IRCP Basic Party Communes.
[source: Vol.1 of IRCP *'Basic Documents. Party Statute'*]

Function and internal tasks of the IRCP Basic Party Commune

In terms of implementing intra - party functions in the Basic Party Commune, we distinguish the following main tasks of the basic party organization:

'Educational and Organizational - Raising the general level of Marxist - Leninist - Maoist knowledge, and the level of ideological training and communist morality by IRCP.

Internal Training - Candidate Course and periodical training for members IRCP.

Conducting IRCP Monthly Party Meetings.

Organizing activities to aim at the practical application of all principles and methods of Internationalist Universalism

and implementation of the IRCP party's current political line
(common internal and external function).

Administrative - Keeping internal IRCP Basic Party Commune party records.

Management of contributions and funds collected from party members.

Control of attendance at party meetings and control
of the implementation of resolutions and orders
of the IRCP Basic Party Commune own
and higher instances,
keeping records of members and candidates in confidential files
as IRCP Basic Party Commune Member Personal File.

Control of party discipline - Constant attention to the socio - political
and ethical - moral attitudes of members of the parties gathered
in the IRCP Basic Party Commune.

Concern for the growth of party ranks by attracting new members of the IRCP party.

Taking care of a high ideological level and high organizational and combat efficiency.

Electoral right - The IRCP Basic Party Commune has the power
to elect a direct delegate to the IRCP Central Congress.

(Part Five. Guide, Index of Concepts and Terms.
Vol.1 of IRCP *'Basic Documents. Party Statute'*)

Educational and organizational - This is both an external and internal function. Internally, this task involves involving members and candidates in the preparation, discussing all principles and methods that underpin the IRCP operations, which stem from the guiding doctrine of Internationalist Universalism, and distributing party instructions related to the implementation of the *Basic Party Commune Work and Action Plan* within the organization among individual groups of candidates and party members, as well as monitoring the implementation of instructions, tasks, and resolutions.

This task is assigned to both the *Secretary* and *Deputy* of the IRCP *Basic Party Commune*, as well as the meeting itself (*Party Monthly Meeting*). It is important to emphasize that the work plans of the party organization of all IRCP *Basic Party Communes* should be based on specific comprehensive and long - term programs, i.e., those addressing all the main tasks of a given organization, or partial programs addressing a single area (e.g., a program of ideological and educational work), with respect to their coordination with the superior plans of the *Central*, *National*, and *Regional Revolutionary Committees* (IRCP *International*, *National*, and *Regional Revolutionary Strategy*).

The educational function of the *Basic Party Commune* is expressed through work to raise the

Marxist - Leninist - Maoist and general knowledge levels of members and candidates. Point 5.10 of the IRCP party statute states:

'Work on raising ideological knowledge,
communist morality and the general ideological level of party members and candidates,
as well as constant ideological and educational work,
conducting individual conversations'

'Leading in the process of the ideological,
political and moral upbringing of the members
of the IRCP party and their individual training.'

(Article: 5. Party Communes as Basic Party Organizations,
Vol.1 of IRCP *'Basic Documents. Party Statute'*)

Also:

'Each IRCP party member should constantly deepen their ideological
and political knowledge by practicing self - education.'

(Article: 8.2. Intra - party democracy and intra - party discipline.
IRCP member Self - Criticism, Self Cultivation / Education / Examine
Vol.1 of IRCP *'Basic Documents. Party Statute'*)

Party organizations carry out tasks in this area by conducting mandatory party training. Party training at the IRCP is divided into *Internal Training - Candidate Course* during the *Six - Month Internship Probationary Period* for IRCP membership candidates, as defined by the IRCP statute:

'IRCP Internal Party Candidate Course Training
is carried out for a period of six months (Six Month Internship Probationary Period),
from the decision of the Secretariat of the Central Revolutionary Committee of the IRCP
or the Basic Party Commune of the IRCP
in which the future member of the IRCP party will belong. '

(Article: 7.2. IRCP Party Candidate Course Training
and Six Months Internship Probationary Period
Vol.1 of IRCP *'Basic Documents. Party Statute'*)

The six - month party training conducted for each candidate by the selected .*Course Tutor* and *Training Secretary* covers the following subjects:

1) Foundations of Marxism - Leninism - Maoism and Gonzalo Thought,

2) Fundamentals of Juche Philosophy and Songun Politics,

3) History of the International Workers' Class Struggle,

4) IRCP Statute and other Party Documents,

5) Fundamentals of Political Economy,

6) Communist Morality (Basics of Personal Self - Discipline, Self - Criticism, Self - Examination, Self - Representation, Self - Cultivation).

7) Preparing for a revolutionary struggle with elements of party conspiracy.

In the IRCP is also *Periodic Party Training* for all IRCP members as stated in the IRCP statute in Article 9 and its subsequent sub - articles:

'Once a year all IRCP Party Communes in association with the IRCP International Party Commune are obliged to conduct IRCP Periodic Party Training.'

'All party members organizationally belong to IRCP Basic Party Communes (include IRCP International Party Commune) are obliged to participate in periodic party training.'

'A detailed program including subjects, methodology and topics of lectures as well as time frames for each IRCP Basic Party Commune separately will be determined by the Secretariat of the IRCP Central Revolutionary Committee in separate internal documents.'

(Article: 9. points: 9.1., 9.2. and 9.4.
A system of periodic IRCP internal party training.
Vol.1 of IRCP *'Basic Documents. Party Statute'*)

Both types of party training are conducted with the support and assistance of appropriate units within the central government.

The essence of these training tasks lies not only in imparting knowledge but also in ensuring that, based on Marxist - Leninist - Maoist knowledge and the ability to independently apply it in assessing phenomena occurring in the class struggle, each party member can be a conscious and active activist, even in the absence of a resolution or instruction from the party organization.

The basis of party training, both in the *Internal Training - Candidate Course* and *Periodic Party Training*, should be intensive study, independent study of training materials, and reading of party press and party documents.

Training party members alone will not develop the proper ideological and moral attitude of a revolutionary warrior and a sense of responsibility towards the tasks arising from active class struggle. Such attitudes can only be shaped through a broadly understood process of community education of the entire *Basic Party Commune* during its general activities. The task of the *Basic Party Commune* is to educate IRCP members in the spirit of communist criticism, maoist self - criticism, and an uncompromising struggle against the liberal capitalist system, to draw conclusions from legitimate criticism, to combat all manifestations of suppression of criticism,

and to defend and stand in solidarity with other *Basic Party Commune* members in situations of experience of oppression and persecution by the capitalist system. The IRCP party statute states this:

'To be supported by other members of the IRCP Basic Party Commune and the central authorities of the IRCP party in every possible way, especially in situations of repression or troubles made by the capitalist system in the time of their party activities'

(Article: 6.6.
Party members, their duties and rights, rules for admission to the IRCP.
Vol.1 of IRCP *'Basic Documents. Party Statute'*)

The basic party organization, the *Basic Party Commune* within the IRCP, should constantly strive for the growth, quality, and purity of the party ranks, as well as for their political education. The IRCP is a new type of communist party, a vanguard party, and its mission is not to expand party ranks at all costs.

The IRCP prioritizes the quality, not the quantity, of its members. While growth in the party's ranks is certainly desirable and should be a priority for both local and central authorities, it cannot be achieved at all costs. Maintaining the integrity and high ideological standard of the IRCP's party ranks is not just the responsibility of local or central authorities, but of every party member, who must always act honestly and openly within the party. Maintaining the purity and high ideological standard of the party ranks is one of the most important responsibilities of the *Basic Party Commune* and every party member. Freeing the party from dishonest and ideologically alien individuals strengthens the IRCP and enhances its authority in the eyes of party members.

Administrative and Control of Party Discipline - The daily internal tasks of the *Basic Party Commune* also include administrative functions and monitoring party discipline, both in terms of attendance at meetings and the implementation of party resolutions and orders, maintaining records of members and candidates, and systematically collecting dues. Monitoring party discipline also means, and even above all, ensuring that party members maintain proper socio-political conduct and the principles of party ethics. Administrative functions in the *Basic Party Commune* in the field of party discipline are performed by its *Secretary* and *Deputy*, who work primarily with the *Central Party Control Commission* regarding to the concept: *Four Checks and Four Improvements* as it is*: Check Ideology, Check Security Issues, Check Class Origin, Check Style of Work* (Maoist concept enriched with a new element of Internationalist Universalism).

Electoral Rights - This is an internal function that which is expressed both in the right of members of the entire *Basic Party Commune* to elect their *Secretary* and *Deputy*, but also in being elected as a delegate to party local and central congresses as well as to local, regional, national and central authorities. In the party statute it is noticed:

'An IRCP member has the right to:

Take an active part in elections and be elected to party authorities.'

(Article: 6.6.

Party members, their duties and rights, rules for admission to the IRCP.
Vol.1 of IRCP *'Basic Documents. Party Statute'*)

The above - mentioned matters do not exhaust all the internal party tasks carried out by the *Basic Party Commune*. These include many other tasks related to reliable reporting and information for higher party authorities, which are carried out by the *Basic Party Commune* authorities. Both the *Secretary* and the *Deputy* are obligated, as part of their official duties, to maintain updated reports and *Basic Party Commune Member Personal File* with other documents about open and secret clauses.

The implementation of all internal functions within the *Basic Party Commune* aims to raise the political level of its members, the level of militancy and commitment to the revolutionary struggle, and organizational efficiency. These are the fundamental conditions and prerequisites for external functions.

TO BE CONTINUED

Comrade *'Kim'*

Other articles

'Myth of the Welfare'

Some defenders of capitalism and imperialism like to prattle about the *'welfare state'*, *'social safety net'* and *'equality for all'*. However this following story will show how untrue it is.

Recently, because of extortionate and unfair service charges on my flat I have been forced to sell it and probably move out of London which I do not want to do.

It occurred to me that I should apply for a council flat which would mean that I could stay in London. Of course rents for council flats are not as cheap as many people imagine. It was reported that in the London borough of Lewisham district that the average rent for a council property was £120 per week or £ 6240 per year.

I filled in a lengthy, complicated and bureaucratic form. After several emails I was told by the housing department of the council that my application would be likely to be rejected. They told me as a leaseholder I was expected to sell my home at a loss and if I could not purchase another property with the proceeds then I should rent privately!

Frankly, the response of the council disgusted me in the extreme ! Surely after living in the borough for 9 years and paying council tax as well in the past income tax and national insurance you think that they would be able to help me but apparently not !

It is just the kind of thing that leads to racism because people in my situation, less politically educated and less ideologically advanced, would probably blame this on immigrants etc.

What it proves is that those who prattle about the *'welfare state'* and *'the social safety net'* are talking nonsense. There is no such thing. Indeed as J.V. Stalin once said: *'Social - Democracy is*

objectively the moderate wing of fascism'.

Under capitalism there is only exploitation and injustice.

We should fight for socialism !

Comrade *'British Prole'*

Eclectics from Belarus, or the polemics with the concept of 'religious socialism' continued'

'Marxism and religion'

(Polemics with the article *'Socialism and Religion: A strange combination or a natural order?'* published in the newspaper *'Communist of Belarus'*, the press organ of the Communist Party of Belarus, on April 11, 2025)

Теория социализма

СОЦИАЛИЗМ И РЕЛИГИЯ: СТРАННОЕ СОЧЕТАНИЕ ИЛИ ЕСТЕСТВЕННЫЙ ПОРЯДОК?

Пролетарии всех стран, соединяйтесь!

КОММУНИСТ БЕЛАРУСИ

МЫ И ВРЕМЯ

Газета Коммунистической партии Беларуси

№14 (1474) 11 АПРЕЛЯ 2025 ГОДА

An article *'Socialism and Religion: A strange combination or a natural order?'*
'Communist of Belarus' press organ of the Communist Party of Belarus
[source: online publication]

After our last article *'Marxism and religion'* from issue 10th of *'The Revolutionary Thought'*, which is a polemic and criticism from the Marxist position of concept of so - called religious socialism, Comrade *Radzivon Popiel* from the Communist Party of Belarus expressed will to begin into a discussion with us, which we welcome.

At the meeting of Secretariat of the Central Revolutionary Committee of the Internationalist Revolutionary Communist Party held on May 31st of this year, one of the points of discussion was the polemics launched in *'The Revolutionary Thought'* with the article religious socialism by comrade *Radzivon Popiel* from Communist Party of Belarus. The comrades from IRCP welcomed the joint polemic (not the concept of the *'religious socialism'* itself) but with the stipulation that it must be conducted on an equal footing. It was unanimously resolved that if the IRCP were to

cooperate with the Communist Party of Belarus, it must be done on the basis of equality. And therefore, as it was agreed, for the purposes of open polemics on this topic, the IRCP party can publish original articles from the newspaper *'Communist of Belarus'* in the pages of *'The Revolutionary Thought'* in full text form, but only if the Communist Party of Belarus also does so in their media our polemic too.

Unfortunately, to date, i.e., the publication of this article in this 11th issue of *'The Revolutionary Thought'*, no such discussion has taken place. The Belarusian communists remain silent to this day. Apart from exchanging views on this topic in private correspondence with *Radzivon Popiel*, we have not received any responses to proposals for polemics over their concept of *'religious socialism'*, which we consider revisionism.

There was also a brief mention in a Radio Belarus broadcast published on YouTube, in which one of the Polish editors recalled the polemic and demanded a response from Communist Party of Belarus to us, as he put it, *'British communists'*. However, the controversial fact in this program was the opinion of one of the hosts, a member of the Belarusian Communist Party, comrade *Pyotr Potrovsky*, who said that, as he put it, *'...a certain Maoist responded and even translated it into English'*. It is important to say, we in the IRCP party do not know what he meant. Who translated what, and what kind of *'Maoist'* he mentioned. Moreover, in the same program, on the same issue of concept of the *'religious socialism'* a short discussion took place, during which the quoted comrade *Pyotr Potrovsky* justified the concept of *'religious socialism'* as being consistent with Marxism due to the dialectic in which various trends and currents are combined. It is therefore worth explaining once again why this concept of *'religious socialism'* it has nothing to do with Marxist dialectics, but rather is its negation, i.e. eclecticism

Unfortunately, comrade *Pyotr Potrovsky* neither understands what Marxist dialectics is nor understands how dialectical development operates within it through the operation of the law of the unity of opposites. This law applies to phenomena of social life that are one in content (nature) and do not differ fundamentally from each other and are contradictory in their very nature.

Socialism and religion differ fundamentally in their content, which is contradictory at a fundamental level. The law of the unity of opposites operates in the splitting of what is one, not in the merging of two other, alien elements. For dialectical development in a phenomenon (in this case, a social one) to occur, unity in the content of that phenomenon must first be maintained, and only then, as a result of the operation of dialectical laws and the clash of opposites within unity, a new quality arises in the form of the phenomenon, which, however, does not change its nature, i.e., content.

In historical materialism, this is the development of types of societies from primitive to increasingly organized ones. The form of social organization changes, but the content of the change remains the same: society. The law of the unity of opposites operates in the same phenomenon or element that has two opposite sides of the same nature of the phenomenon or element itself (differential and integral in mathematics, plus and minus electric current in physics, etc., meaning we are constantly dealing with changes in a single nature of the phenomenon, not several phenomena or trends). It is also not in the combination of different worldview trends (which underlie the historical division of philosophy). This is not dialectics, but eclectics, and a

very refined one at that. The identity of opposites occurs in phenomena identical in content but which may differ in form. It is as a result of the clash of contradictions in the content (nature) of the phenomenon itself that its change occurs, qualitative or quantitative, and its form of appearance changes to a new one. Dialectics is not the combination of two phenomena that are different in content and opposite (such as a religion based on idealism and a Marxist worldview based on materialism); it is eclecticism.

It is worth remembering eclecticism to understand why it is the core of the concept of *'religious socialism'*. We will quote here the definition of eclecticism from one of the textbooks on the basics of Marxism - Leninism:

'Eclecticism is an incoherent approach to philosophical inquiry
which attempts to draw from various different theories,
frameworks, and ideas to attempt to understand a subject,
applying different theories in different situations
without any consistency in analysis and thought.

Eclectic arguments are typically composed of various pieces of evidence
that are cherry picked and pieced together to form a perspective that lacks clarity.

By definition, because they draw from different systems of thought
without seeking a clear and cohesive understanding of the totality of the subject
and its internal and external relations and its development over time,
eclectic arguments run counter to the comprehensive and historical viewpoints.

Eclecticism is somewhat similar dialectical materialism in that it attempts to consider a subject
from many different perspectives, and analyzes relationships pertaining to a subject,
but the major flaw of the eclecticism is a lack of clear and coherent systems and principles,
which leads to a chaotic viewpoint
and an inability to grasp the true nature of the subject at hand.

(*'Curriculum of the Basic Principles of Marxism - Leninism'* Part 1.
The Worldview and Philosophical Methodology of Marxism - Leninism.
Translated by Luna Nguyen.
Banyan House Publishing 2023)

Attempting to analyze religious movements and their influence on socialism and defining them as coherent and consistent with the idea of socialism is an overstatement and a mistake.

The eclectic argument, which contradicts the holistic and historical perspective of the concept of *'religious socialism'*, is the general assumption that the experience of religious movements and religious development in societies worldwide, drawing on various systems of thought, can yield positive results for building something resembling socialism that unifies religious ideas. A holistic and historical perspective based on the theoretical achievements of Marxist scientific socialism—and that's what we're talking about here, leaving aside other revisionist trends in socialist thought that distort the true face of scientific socialism on the foundations of Marxism - this perspective

categorically stands in opposition to all religion, due to a fundamental contradiction that has already been mentioned here many times and that has been explained by everyone from Marx through Lenin, Stalin, Mao, and other classics. This is a basic and fundamental contradiction, the contradiction of the impossibility of reconciling any form of idealistic thinking with Marxist materialism.

Comrade *Radzivon Popiel* claims: *' ... The social, economic, and political principles of the doctrine of traditional religions, implemented in practice, represent a socioeconomic system that in our time is called socialism. A society based on the implementation of the social, political, and economic principles of traditional religions is, at the very least, socialist in its essence. Moreover, with the consistent and long - term implementation of these principles, a society built on these principles may even be comparable to a communist system...'*

It must be clearly stated that the social, economic, and political doctrines of traditional denominations do not represent the socio - economic system of scientific socialism with Marxist roots; they are merely an expression of attempts to interfere with the system, more or less successfully. This is reflected, for example, in Catholic social teaching, where the Catholic religion enters the sphere of regulating social and economic life. In the Marxist perspective, the social and economic systems are two separate systems that are interconnected and interact with each other, but fundamentally differ in their position within a socialist state system. The economy belongs to the base, and social relations to the superstructure. Changing the positions of both society and the economy overturns this structure and reduces such an understanding of the socialist state to hypocrisy and a construction inconsistent with socialist doctrine, where the superstructure, including society and its social relations, plays a decisive role. This constitutes a revision of the foundations of Marxism.

Further, Comrade *Radzivon Popiel* writes: *' ... The implementation of the social, political, and economic principles of traditional religions ...'*. If we create a situation where such *'implementation'* takes place and it will play a decisive role in the socialist system, in the result we will create a bizarre situation where the position of the superstructure changes and becomes that of the base. This is the path to idealism, in which the idea, not the substance, is dominant, along with the economic relations of production influencing the superstructure, which includes society with all its religions and beliefs. A socialist state cannot be built on the social, political, and economic foundations of traditional religions, because it will no longer be a socialist state, in which the economy and relations of production are the foundation - the base, while social relations, along with politics, are part of the superstructure of the socialist state and are a secondary function, derived from the material base.

It is not the implementation of the principles of traditional religions, but consistent ideological work, propaganda work to shape the socialist consciousness of society, and the strong defense of socialist values in the form developed through the experience and development of the systems of socialist states, of which the best historical model is the model of Juche Korea (DPRK), that plays a decisive role. Developing the material basis of socialism is also important. For a time, it was thought that this was paramount.

However, historical experience teaches us that this is not the case. This is demonstrated by the

collapse of the Soviet Union and the Eastern Bloc of socialist states, where ideological work was neglected in favor of material development within socialism. Recognizing these errors in the wisdom of their leaders, Kim Il Sung and Kim Jong Il, the DPRK took a different path, developing the Juche philosophy, centered on a man as a centre everything. In building Juche - style socialism, both the development of the material basis and ideology go hand in hand, but ideology plays a decisive role here and does not rely on implementing the principles of religious beliefs, however admirable they may be.

To further clarify comrade *Radzivon Popiel* claims we quote his words, *' ... a society based on the implementation of the social, political, and economic principles of traditional religions is, at the very least, socialist in its essence. Moreover, with the consistent and long - term implementation of these principles, a society built on these principles may even correspond to a communist system ...'*

Such an understanding of the essence of socialism, both in the past and in our times, is not called socialism, because a system where the social, political, and economic principles of traditional religions are implemented cannot be socialism.

The type of socialist society is defined by other categories commonly known to every communist, but as can be seen in this confusion, the basic foundations of socialist ideology must be constantly reiterated and reminded. A socialist society is a society in which the means of production are largely or entirely owned by society, and the goal is to achieve greater social equality and justice through collective management of the economy and goods. In a socialist society, power is exercised by the dictatorship of the proletariat, led by a leading communist party, the economy is nationalized and operates under a centrally planned system, there is a cooperative sector... etc., etc.

The consistent and long - term practice of subverting the socialist state system at its base and superstructure, and the resulting change in function, where the state economy will be governed by the principles of traditional religions and politics will also be influenced by these principles, will result in the transformation of a state characterized by a socialist system (if such a system already existed) into a religious state. It will result in a transformation into a state where the social, political, and economic principles of traditional religions (i.e., idealistic assumptions rooted in religious principles) will guide its economic and social development, not scientific knowledge derived from the experience of socialism. This will certainly not lead to communism, nor even to its first transitional phase, which is socialism.

Thus, religious idealism presented in the concept of *'religious socialism'* and Marxist materialism which is the base of the build of the socialist type of state cannot be combined. It is because the dialectics that govern the process of building socialism themselves preclude such a combination.

We can find similarities in the effects of religious idealism and Marxist materialism on social life, for example, in moral and ethical attitudes and human behavior in social life, but it is impossible to combine two opposing worldviews into a single theory, much less justify it with Marxist dialectics. Manifestations of religiosity in a socialist state system can both benefit and harm socialism. It all depends. Everything depends on the objective situation, but religion alone will

never be compatible with socialism itself, which is rooted in Marxist materialism.

The combination of religion and socialism cannot succeed because religion is based not on rational knowledge but on faith, which is not the domain of Marxism, on which the ideas of socialism are built, but belongs to idealistic philosophy. Any belief in any supernatural forces, whether in God or other beings or phenomena, is not based on a scientific, or Marxist, worldview, which is based on rational knowledge, the test of which is practice. Questioning the Marxist worldview that there is a material and objective world independent of us, which we experience through our material senses, is a questioning of the achievements of exact sciences based on knowledge gained from experience, a revision of the foundations of Marxism, and leads to nonsense.

Attempting to combine any religion with socialism - its ideology, therefore, based on Marxist roots, materialism - is like trying to combine two opposites, such as the two elements of water and fire. This is simply irreconcilable.

We at the IRCP are sometimes accused by reformists and pseudo - Marxists of 'rigidity' and dogmatism because rejecting the concept of 'religious socialism', placing ourselves among the dogmatists who do not allow for any development of Marxism and are bound to rigid, dogmatic templates of what socialism is. As we explained in a previous article in issue 10th of our quarterly, this is a misconception of dogmatism.

Firstly, socialist thought, while adhering to the fundamental canons, the basic principles of inheritance of Marxism - Leninism - Maoism, developed through the development of theories and practice of the international revolutionary movement (not social democratic), is not dogmatic but dialectical.

Classical Marxism is not a dogma, but the root and source of all socialist trends and tendencies. It is from it that national specificity developed in all socialist countries following a non - revisionist path, where fundamental principles such as the dictatorship of the proletariat, (mostly) socialized means of production, collectivism, and so on, were preserved. Combining the theory of socialism, based on its three historical components, with religion is impossible for fundamental reasons; materialism is the antithesis of idealism, on which every religion is based.

According to Lenin, the theoretical sources of Marxism are classical German philosophy, classical English political economy, French utopian socialism, and French materialism. Religion is incompatible with materialism. Any other ideology called socialism without recognizing these historical foundations is not socialism.

By replacing materialism with religious idealism, we subvert the foundations of socialism itself, and this is revisionism, not dialectical progress. Dialectical progress and development do not consist in combining opposing elements. Revisionists have repeatedly claimed, and continue to claim, that adherence to the fundamental principles of Marxism is dogmatism, when in reality it is anti - revisionism. Defending the foundations of Marxism, upon which all socialism is built, is the duty of every true communist. Dogmatism in a revolutionary movement is the stubborn application of principles that do not correspond to objective conditions, thus attempting to adapt

reality to theory when theory should be adapted to reality. Preserving the ideological foundations of socialism in its historical legacy, including materialist philosophy, and adherence to these principles is not dogmatism but anti - revisionism.

Christian socialism or religious socialism rejects one of the fundamental principles and roots of Marxism: the concept of class struggle, replacing it with social solidarism, which is reformism and revisionism. Class struggle is the core of revolutionary socialism. If we reject it, we are neither Marxists nor communists, but revisionists.

An example of the correct dialectical process in the development of an international revolutionary movement, utilizing the best and most successful elements of this movement's history, is Internationalist Universalism, a new, higher stage of development of Marxism - Leninism - Maoism thought in the 21st century. This theory forms the programmatic basis of the IRCP party. We are dealing here with a dialectical development within the same social phenomenon of the international revolutionary movement in its ideological development.

The development of Marxism evolved into a higher stage of Leninism and then Maoism (Marxism - Leninism - Maoism), and this development has always retained the ideological foundations of classical Marxism and been consistent with it.

We at the IRCP have developed Marxism - Leninism - Maoism, as we believe, into the next stage of so - called Internationalist Universalism, which is dialectical, not eclecticism like the combination of religion and socialism. It dialectically combines the most consistent and non-exclusive trends and principles of revolutionary struggle and its theory, which, in our opinion, are universal and proven in practice, and can be successful in the international class struggle. This occurs within the same ideological framework of the international revolutionary movement, not within ideologically distinct and contradictory elements, as it is eclecticism, which is the negation of dialectics. Dialectics combines elements that are consistent in content, creating new forms, not mutually exclusive elements like religion and socialism.

As for last, in a private correspondence with comrade *Radzivon Popiel* he expressed the following view of the concept of religious socialism

' ... The point is that we do not consider this a combination. I have discussed this in my lectures and intend to write about it in future articles. The question is not about combining something, but rather about the fact that socialism is the material / social embodiment of religion. Therefore, religion and socialism are interconnected at a fundamental, immanent level and are not a combination of disparate parts...'

This explanation, which no longer claims, as before, that there is a supposed dialectical connection between socialism and religion, is contradictory. First, socialism is not the socio - material embodiment of religion. This thesis is fundamentally false and unsupported by scientific, let alone historical, facts. Never in history has there been any embodiment of socialism in religion.

Of course there was and there are many manifestations of socialist trends and ideas in the history of the development of social thought linked to religion, but this does not mean that socialism is the

transmission of a transformed religious thought. Such a transformation is impossible due to a fundamental contradiction, as we have already mentioned: every form of religion is idealism, and true socialism is based on science, and therefore on materialism. It is unclear how socialism could be *'embodied'* in religion, or how religion could be embodied in socialism, given the fundamental contradiction at the fundamental level. This is an example of a constructed thesis unsupported by historical experience. The manifestations of socialist thought in the world's religions are not embodiments, but rather mutual systems of connections and separations between religion and socialist thought, which, however, remain at separate levels.

Another erroneous thesis is the claim that *'... religion and socialism are interconnected at a fundamental, immanent level and are not a combination of separate parts...'* The opposite is true. According to the translation of the term, *'Immanent level'* refers to something that is innate, inherent, inherent in the nature of something, or that does not result from external factors but is internal to a given phenomenon or object. In philosophy, immanence is the opposite of transcendence and means that something exists within something else, for example, within consciousness or within a given phenomenon.

Therefore socialism has never existed and cannot exist in religion, just as religion does in socialism. These are two separate fields and two distinct areas, and although they have interacted and related throughout the history of the development of world societies, socialism and religion have always remained distinct and lack an *'immanent'* common feature. What comrade *Radzivon Popiel* is trying to find as common features between socialism and religion simply does not exist and are only manifestations of the mutual relations between socialism and religion, not common features

The concept of Belarusian *'religious socialism'* has no scientific basis, and indeed cannot have one. If we try to explain its origins in the light of science - that is, in accordance with Marxist philosophy, which is based on science - then analyzing all factors in a Marxist manner, using the materialist dialectic method, and thus using the tools of a comprehensive and historical viewpoint, we conclude that the concept originated in the minds of Belarusian communists as a form of sentiment, resulting not only from their involvement in religious practices but also as a resonant manifestation of human emotions and feelings, as the Marxist definition of sentiment itself. Here, it manifested itself in the form of religious emotions.

We wish our friends from the Communist Party of Belarus to return to the truly Marxist path, he path which is based on materialistic view of the world so scientific and, recommend rejecting the nonsense of combining eclectic and contradictory concepts and ideas. The Marxist idea on which socialism is built is indisputable and durable because it is based on materialism which in its essence excludes any form of belief in any form of supernatural being.

Comrade *'Kim'*

What was really said ...

'... to live in a way that respects and enhances the freedom of others ...'

For to be free is not merely to cast off one's chain,
but to live in a way that respects and enhances the freedom of others.

(Nelson Mandela).

Nelson Mandela (1918 - 2013) one of the greatest male was an example of a true fighter for human rights and equality for all people.

Nelson Mandela became a political prisoner at a very young age, at the age of 27, and learned the bitter taste of suffering for his views. For the first 18 years of his imprisonment, Mandela was sentenced to hard labor in a quarry. He was allowed to write and receive one letter every six months. He was allowed a 30 - minute visit once a year. However, this did not break his spirit.

What legacy did Nelson Mandela leave for the world community? What wisdom can we draw from his life and works as we confront violence and inequality today?

Nelson Mandela's words, in their profound meaning, speak to the minds and hearts of people, revealing the true essence of freedom, which is not only about being liberated from the shackles of exploitation and oppression, but above all, about living in a way that is full of tolerance and care for others.

'For to be free is not merely to cast off one's chain, ...' - Because being free is not just about throwing off the chains, it is not enough to overcome enslavement, to overcome oppression. It is

something more, it is ' ... *live in a way that respects and enhances the freedom of others.'* It mean to live and act in such a way that with one's freedom one encourages others to achieve true liberation and live with respect for others, regardless of skin color, religion or national origin. Our freedom is a common good, it is not only for us and for our good, but also serves others and for their good. We cannot be free even if we are physically liberated from oppression, when others suffer and the shackles of slavery imprison others. Our freedom is then not full and true.

And this is what Nelson Mandela conveys to us in these words. He conveys to us that only a life that is full of respect and support for others in their process of liberation towards freedom can be our freedom lived fully and properly. Nelson Mandela spoke of such freedom as the highest common value, and such freedom was understood in the same way by great revolutionaries and leaders of the international communist movement. Such freedom from all forms of exploitation, from all the evil and fear brought by the inhuman capitalist system. As Comrade Stalin said:

'It is difficult for me to imagine what 'personal liberty' is enjoyed by an unemployed person, who goes about hungry, and cannot find employment.

Real liberty can exist only where exploitation has been abolished,
where there is no oppression of some by others,
where there is no unemployment and poverty,
where a man is not haunted by the fear of being tomorrow deprived of work,
of home and of bread.

Only in such a society is real, and not paper,
personal and every other liberty possible.

(Joseph Stalin).

Stalin's words are in harmony with Nelson Mandela's words, they both see freedom only when the shackles of exploitation and oppression are thrown away, but also when the whole society is free, when is: *' ... personal and every other liberty possible '* as Stalin says.

Nelson Mandela was a towering figure, known primarily for his fight against apartheid in South Africa and his commitment to building a peaceful and just society. He is a symbol of courage, perseverance, and reconciliation.

There are no many figures who so undeniably combine merit, greatness of character, charisma, and leadership skills like Nelson Mandela. Nelson Mandela could die confident of his place among the great figures of world history. Nelson Mandela, not only a historical figure but also an icon of the fight for freedom and equality, whose life has marked the history of not only South Africa but the entire world. Mandela's life demonstrates how steadfastness, a belief in justice, and an independent spirit can lead to fundamental changes in society.

'Madiba', as Neslon Mandela was affectionately known, died on December 5, 2013, at the age of 95. He will be remembered for his many contributions to people around the world.

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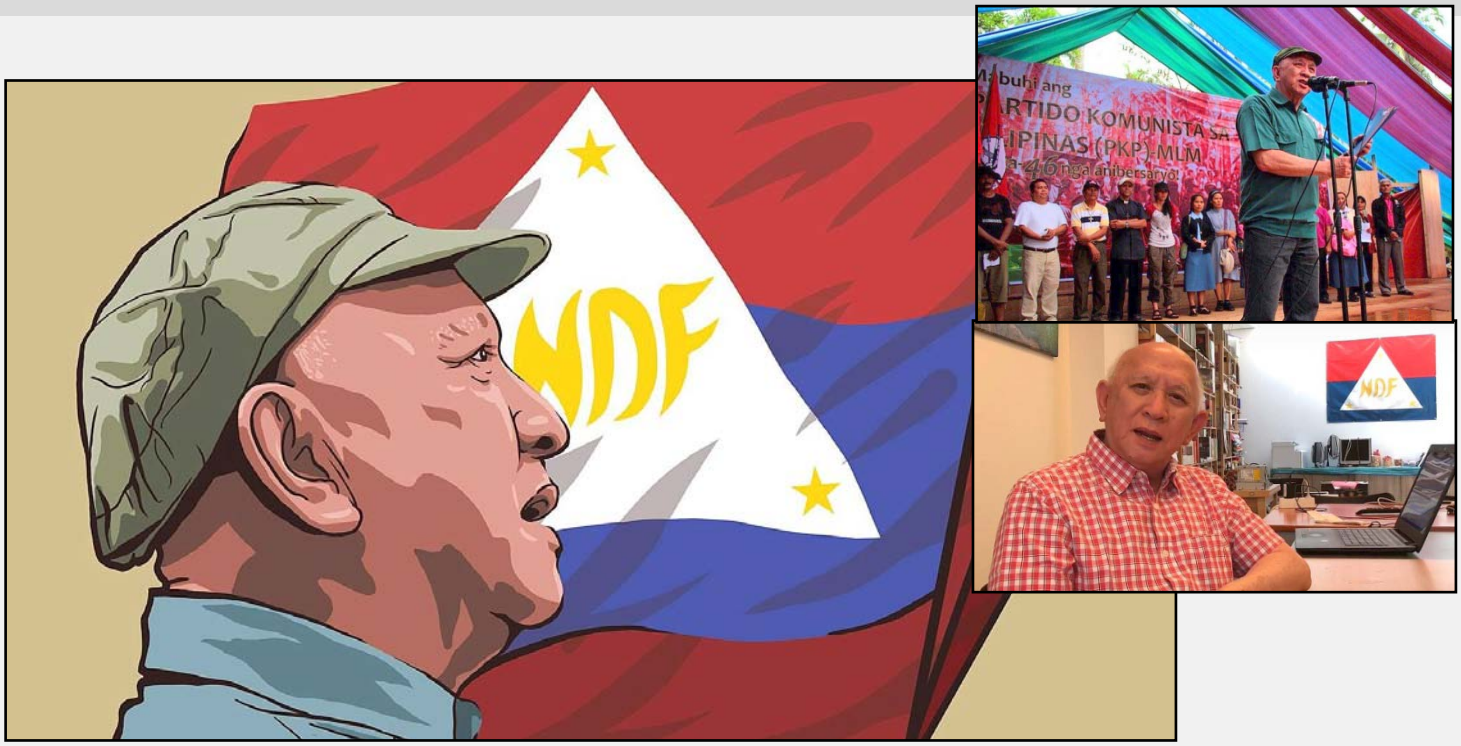
Comrade 'Kim'

News from the battle fields of the world communist movement

Philippines

5th anniversary of passed away of comrade Fidel Agcaoili, the great revolutionary activist



The 23rd of July 2025 marks the 5th death anniversary of Fidel Agcaoili, a revolutionary champion for peace, justice, and human rights in the Philippines. He dedicated his life to genuine social transformation, inspiring generations with his resilience and unwavering commitment.

'Ka Fidel' - as they called him - was a great activist. Ka Fidel's activism began with the Student Cultural Association of UP. In 1963, he protested the Vietnam War in the United States before returning to help found Kabataang Makabayan. Arrested in 1974, he became the longest - held political prisoner under Marcos, imprisoned for 11 years.

Elected to the Party's Central Committee of Communist Party of Philippines in 1970, Ka Fidel played key roles in upholding its ideology and strengthening the New People's Army. Exiled in Europe by 1988, he joined the National Democratic Front of Philippines peace panel, serving as vice chairperson from 1992, playing a crucial role in landmark agreements with the Government of the Philippines.

He later became co - chair of the GRP - NDFP Joint Monitoring Committee and chief peace negotiator in 2017. Ka Fidel passed away in July 2023 in Utrecht, Netherlands.

His legacy lives on in the ongoing struggle for peace and justice.

Source:
'Villager's Point of View 2,0'
Press Release, July 23rd, 2025

New People's Army, mass base continue to grow amid widespread poverty, Communist Party of Philippines

General Romeo Brawner is plucking numbers from thin air when he said that the number of New People's Army (NPA) fighters is on an *'all - time low'* claiming recruitment is slow due to the state's *'poverty programs'* in the countryside.

'Brawner is clearly ignorant of the crisis situation of peasants on the ground' said Marco Valbuena, Chief Information Officer of the Communist Party of the Philippines. *'Either that or, like Marcos, he is acting deaf and dumb to how millions of peasants suffer from landlessness, dispossession, bankruptcies and massive job losses in agriculture'.*

'Units of the NPA have been tasked by the Party to conduct widespread and intensive mass work among the peasant masses', Valbuena said. *'Wherever they go, they are being welcomed by the impoverished peasants who want to fight back to defend their rights and livelihood'.*

'Millions of farmers suffer from high costs of production, low farm - gate prices, usury and calamities' Valbuena added. *'They decry the state's neglect of agriculture, prioritizing importation instead of local production, and collusion with the biggest smugglers and criminals in the sector'.*

'On top of all that, they contend with the Armed Forces of Philippines brutal military suppression, carried out through RCSP and focused military operations, and the NTF - Elcac's so - called projects that do not address their urgent economic needs', added Chief Information Officer of the Communist Party of Philippines Marco Valbuena. He also said: *'In the eyes of the peasant masses, the AFP serves as instruments of big mining companies and so - called green projects that drive them away from their land'*.

'Military operations against peasant communities have become increasingly brutal', said Chief Information Officer of the Communist Party of Philippines Marco Valbuena. From January to June this year alone, the Armed Forces of Philippines killed 24 peasants and indigenous people in Oriental Mindoro, Masbate, Negros Oriental and Occidental, Capiz, Northern and Eastern Samar, Leyte, Agusan del Sur, Surigao del Sur, and Sarangani.

'Brawner and his officers brazenly claim that they are Red fighters killed in 'armed encounters' despite assertions and testimonies to the contrary from family members, fellow barriofolks and local barangay councils', Valbuena asserted.

The Armed Forces of Philippines has militarized thousands of *barangays* (a Philippines village) on the pretext of *'peace and development'*, and has subjected farmers and the rural poor to economic and food blockades, forced surrenders, illegal arrests and extrajudicial killings. These conditions have historically pushed peasants into the armed struggle.

'The New People's Army is not on the brink of collapse. On the contrary, it is on the cusp of reinvigoration, galvanized by the Party's rectification movement', said Chief Information Officer of the Communist Party of Philippines. As Valbuena said. *'Every day, Red fighters choose the side of the people, enduring intense conditions and forging new paths in revolutionary struggle'*.

Source:
'Philippine Revolution Web Central'
Press Release of the Communist Party of Philippines,
July 18th, 2025

Poland

Strike at a company in Poland.
Success of united action in a common struggle.

.Strikers from the Polish trade union National Trade Union *'Workers' Initiative'*
The inscription on the strike poster reads: *'First the people, then the profit'*.
[source: Polish press]

The strike, which began in early June, was preceded by a collective dispute, which the company's management does not recognize, although it stated that talks with union members were held out of goodwill. Employees demanded an 800 PLN (PLN is a Polish currency) salary increase, changes to the overtime calculation method, changes to production indicators, and a longer break.

Trade unionists at this plant were demanding, among other things, an 800 PLN raise. *'Jeremias'* management claims this exceeds the company's capabilities. The company *'Jeremias'* is a European leader in the production of chimney liners. Initially, approximately 10% of the workforce went on strike, but this number gradually increased.

The head of the Polish trade union called: National *'Workers' Initiative'* at company *'Jeremias'*, Mr. *Mariusz Piotrowski*, was not allowed into the plant on the morning of June 2nd. The lawyers from *'Jeremias'* company forced him to sign a document declaring he was not to work, even though he remains employed.

The demands of the employees of the trade union called National Trade Union *'Workers' Initiative'* included, among others, demands for an 800 PLN raise with compensation from

January 2025, extending the break from 15 to 30 minutes, and shortening the overtime settlement period from 12 months to one month. On the first day of the strike, a union official said:

'The strike has started.

For now, it is just a small group of people,
but I hope others will join them.

The employer fenced off the group of strikers in a side hall like cattle,
so that others would not have access to them,
so they could not encourage others.

We've been begging the employer for eight months to acknowledge our financial problems;
they would rather spend hundreds of thousands of zlotys on security,

Public Relation agents, and lawyers.

They have fenced themselves in as if the army were about to arrive'

The collective dispute was confirmed by the Polish Minister of Labor, who arrived with members of parliament last week. The members of parliament were invited to speak with two representatives of the *'Jeremias'* company's management, including the company's HR director, who was the subject of a lawsuit filed by the Labor Inspectorate for the unlawful dismissal of two unionized employees. During the meeting, the management team was expected to present their perspectives. Approximately 20 company management staff attended the meeting, but they did not support the union's actions and expressed concern about the developments of the strike situation.

Despite various threats and harassment from *'Jeremias'* company management, the strikers continued their strike. According to the union chairman, there were approximately 40 - 50 strikers each day, depending on the shift. Employees hired through employment agencies and prisoners who also perform work for the company were not allowed to join the strike. The exact number is unknown, as the company did not respond to union requests for headcount. However, it is known that approximately 380 people work at *'Jeremias'* company.

One of the oppressive measures employed by the company's management was to block off the striking workers from the main street with large trucks, blocking them from view. According to the company spokesman, the reason for this action was that the striking workers were placed there was *'for safety reasons'*.

Despite the recognition of the collective dispute by an expert opinion commissioned by the Ministry of Labor, *'Jeremias'* company filed a motion to the court to determine its legality. According to information, the company believes the formal and legal requirements for the dispute were not met. However, this is not the end of the story, as the company also has had *'serious doubts'* regarding the outcome of the strike referendum.

Despite all this, the strike continued and the strikers did not give up. The strike lasted for 41 days

from June 3 to July 14 this year.

Finally, the company's employer gave in and agreed to the strikers' demands. The strike ended on July 14th, with an agreement reached between the employer and the strikers, formally ending the protest that had been ongoing since June 3rd. The polish trade union National Trade Union *'Workers' Initiative'* announced on social media that the staff had reached a decent agreement.

As a result of the strike, employees secured the right to one working Saturday per month per employee during the production season, in accordance with a previously established schedule. The employer agreed to extend the break during the 8 - hour workday from the statutory 15 minutes to 20 minutes. The trade union, however, pledged to refrain from any actions that might violate the personal rights of the employer and employees.

The company also agreed that, under the agreement, employees, in addition to the individual base salary increases of PLN 300 gross granted in January 2025, will receive a further base salary increase of PLN 400 gross from August 1, 2025. It was agreed that the PLN 200 gross monthly allowance, introduced on April 30, 2025, as compensation for additional Saturday work during the season, planned as part of the extended settlement period, will be included in base salary. The change will apply to every employee, regardless of their work schedule.

'Jeremias' company also announced that the next round of negotiations regarding the company's remuneration system was scheduled for the end of July.

After more than 40 days of strike action at the *'Jeremias'* factory in Poland, workers reached a breakthrough agreement with management. The fight for better working conditions, wage increases, and fair treatment was successful, becoming a symbol of the power of worker solidarity.

Editorial Committee

6th of June 2025

C O N G R A T U L A T O R Y L E T T E R

The Secretariat of the Central Revolutionary Committee,
of the Internationalist Revolutionary Communist Party,
sends this 'Congratulatory Letter',
with message of solidarity and support,
on the occasion of the 4th International Solidarity Conference,
and 80th Anniversary of the Workers' Party of Korea,
on October 1st and 2nd, 2025.

It is with great pleasure that the leadership and members of the Internationalist Revolutionary Communist Party of Great Britain extend their congratulations, support and sympathy on the occasion of the 4th International Solidarity Conference, and 80th Anniversary of the Workers' Party of Korea.

On the occasion of this exceptional event, which is your conference, we are very happy to extend our congratulations and warmest wishes. At the same time, we would like to express our deep respect and appreciation for the scientific and didactic achievements of all the conference participants so far, and especially for the outstanding writer and great advocate of Juche philosophy and Songun policy, Dr. M. Jahangir Khan from Bangladesh. His achievements and the achievements of all the conference participants, which are not only the achievements of previous conferences but also personal achievements in the scientific field, are a reason for pride and satisfaction.

On the occasion of the 80th anniversary of the founding of the Workers' Party of Korea, we extend our congratulations and greetings. The WPK has always been and will be an ideological fortress armed with the Juche philosophy and guided by the Songun policy, which has brought in the past and will always bring further successes in the socialist construction of the Democratic People's Republic of Korea. The strength and vitality of the Juche idea brought the Korean nation not only liberation from the yoke of imperialist occupation but also built a socialist paradise for man, who is perceived as the highest being and the highest good to whom - everything else is to be subordinate and to serve him.

Thanks to the achievements of the Workers' Party of Korea, through decades of revolution, the Korean country and society can enjoy power and prosperity, the wealth of ideological life and high moral and ethical standards. This would not have been possible without the dedication and sacrifices of the life - giving for the great cause of Juche socialism of the great leaders of the Korean people: Kim Il Sung, Kim Jong Il and the current honorable respected Marshal Kim Jong Un. *'Songun - the torch of hope'*, that the ideas of Songun are a symbol of victory, will and a guiding star illuminating the path to the future, happiness, victory and justice for the nations of the world.

The Songun policy method reflects Kim Jong Il's unwavering will to defend, even in the most difficult conditions, the independent right and dignity of the masses of the people to the end. It is precisely the Songun policy that is the most powerful method of politics in today's times. The Songun policy as a policy of great international significance, an all - powerful scimitar and banner giving progressive humanity new strength, optimism and a bright future.

In the occasion of your conference, let me stressed out, that the IRCP is the only communist political party, apart from the Workers' Party of Korea, which, in its programmatic assumptions and ideological foundations, recognizes and applies selected principles and concepts of both the Juche philosophy and the Songun policy, skillfully combining these elements with the usefulness of the historical achievements of the ideological thought of the international revolutionary movement in the epochal theory of the 21st century, which is

Internationalist Universalism.

On behalf of the Central Revolutionary Committee and all members of the Internationalist Revolutionary Communist Party, we wish all the conference participants fruitful and content - rich discussions, we wish them success and success in the honorable task of propagating the most excellent idea of Juche philosophy and Songun policy.

We wish you further achievements in scientific research and teaching. We hope that the coming years will be a source of satisfaction for all participants, resulting from overcoming challenges and achieving numerous successes in propagating and consolidating the power and splendor of the Juche philosophy and the importance and usefulness of the Songun policy in the struggle to liberate the world from imperialist exploitation and oppression.

LONG LIVE THE JUCHE IDEA AND SONGUN POLITICS !

Comrade 'Kim'
General Secretary
Secretariat of the Central Revolutionary Committee
of the Internationalist Revolutionary Communist Party
crcircp.com

'Like a mountain stream ...'

The first Polish socialist party, the International Social Revolutionary Party *'Proletaryat'* (1882 - 1886),
was crushed by the partitioning authorities on charges of engaging in terrorism on behalf of Polish workers.
Its leader, comrade *Ludwik Waryński*, was imprisoned in 1883,
tried in 1885 along with 29 other revolutionaries called: *'proletarians'* and sentenced to 16 years of hard labor.

He died in 1889 in a Russian prison at the age of 33.
His appearance before a Warsaw court in December 1885 provides a certain picture
of his revolutionary heroism and true courage
as a communist fighter for the liberation of workers from the exploitation and oppression of capitalism
of the social situation at the time in the Poland.

***Ludwik Waryński,* a photo and monument in the Polish capital, Warsaw from 1974.**

I am not a lawyer and will not discuss the legal aspects of the case: it has already been sufficiently considered in *Mr. Spasowicz's* excellent speech. I draw your attention to only one striking fact in the history of our prosecution ...

After our arrest, I, along with some of my comrades, were charged under Article 318. A year passed, and we were informed that we had been charged under Article 250. Finally, after more than two years in prison, we learned from the indictment that we had been brought to trial under Article 249. Personally, I have no intention of defending myself.

When asked if I felt guilty, I already stated that my guilt, and the guilt of all of us, was out of the question. We fought for our beliefs; we are justified before our own conscience and the people whose cause we served. The details of the accusations against me are indifferent to me, and I will not waste time refuting them. My task is to reconstruct the true picture of our aspirations and activities, which the prosecutor's office falsely portrays. We are not sectarians, nor are we dreamers detached from real life, as the prosecution and even the defense consider us to be. Socialist theory has been granted citizenship in science, and the real facts of contemporary life constantly testify in its favor. Serious thinkers have issued devastating critiques of the existing social system, and they, too, point to the seeds of a better system that are rapidly developing under current conditions. Parliaments, and even despotic governments, are implementing legislative reforms that are completely at odds with prevailing notions of property. The concentration of state lands taking place in many European countries, the transfer of the railway economy to state hands, the widespread introduction of factory legislation - all this profoundly marks our times and brings us closer to the triumph of a new social order. We do not ignore these facts; we clearly see their significance and utility for our cause.

But at the same time, we are convinced that liberating the working class from the oppression weighing on it should be the work of the workers themselves. Even the palliative measures by which contemporary governments attempt to stave off social disasters - these are also brought about by pressure from the workers' movement. In this regard, I would like to cite *Professor Wagner*, *Bismarck's* advisor, whose authority, I hope, will not seem suspicious to the prosecutor. In one of his works, *Wagner* speaks of the importance of the contemporary socialist movement and points out that its pressure has forced governments to embark on the path of social reform. There is no government that is completely independent of the social classes comprising a given state. Their influence on the state system is proportional to their degree of political development and organization. Until now, the advantage in this respect has belonged to the privileged classes - the bourgeoisie and the nobility. When entering the political arena, the working class should pit its organization against the organization and, in the name of specific ideals, wage a struggle against the existing social system.

This is the task of the workers' party fighting under the banner of socialism. It creates a counterweight to other social classes and puts a stop to reactionary tendencies. Seeking a radical change in the social system, the workers' party is currently carrying out preparatory work for this. Its task is to arouse workers to an awareness of their interests and to call upon them to persistently defend their rights. The workers' party disciplines and organizes the working class, leading it in the fight against the government and the privileged classes. We sought to spark a workers' movement and organize a workers' party in Poland. The extent to which our efforts were crowned

with success, you, gentlemen, can judge from the data uncovered by the judicial investigation. A long line of witnesses from the working class paraded before you. Judges, you remember how the prosecutor's office examined them, how it demanded the testimony it desired. You also remember how these witnesses answered the question: what do they know about the aspirations of the Proletariat Party? Their answers can be summarized under one general formula: the Party strived to improve the living conditions of workers and indicated the means to achieve this. The sympathies of the workers are on our side. We are proud to know that the seed we sowed has sunk deep and taken root. Among the workers were many weak people who bowed to force and betrayed their own cause; but be assured, judges, that in the decisive moment, even these weak and downtrodden people will stand on our side!

We, enemies of the government, are not patriots in the political sense of the word and do not raise the national question. We are enemies of the propertied and privileged classes, which, due to their development and political traditions, constitute a strong and dangerous adversary in our country. In our activities, we primarily promoted socialist principles, pointing out to workers the ideal of the future system to which they should aspire. We also conducted agitation in the name of the everyday interests of the working class, showing them how to defend their rights and what to demand in a given case. The fact that our agitation was not in vain is evidenced by the revocation of the Warsaw Police Chief's decree on sanitary inspections of women working in factories.

The prosecutor accuses the Proletariat of a terrorist orientation and enumerates four categories of terror perpetrated by the party: proclamatory terrorism, fundamental terrorism, divided into political and economic terrorism, internal terrorism, and external terrorism. It's impossible not to notice that the prosecutor is using the somewhat outdated logic of German metaphysicians, whose several unreal concepts proved the existence of a single real one. The phrase *'proclamatory terror'* is, of course, nothing more than a bold play on words. Terrorism is understood to mean violent acts of a kind directed against those representing a given political system. It's clear that what the prosecutor likes to call internal and external terror, i.e., the murder of traitors and spies, cannot even be called terrorism. The existence of a secret organization necessitates the adoption of certain measures to protect one's own safety. This is so natural that the statutes of the famous secret society of the Illuminati, to which crowned heads and even popes belonged, included a section punishing treason with death.

After all, the prosecutor speaks of fundamental terror, divided into political and economic. But none of the party's actual acts fall into this category. Where is this series of murders and assassinations of private and official figures, which the prosecution so pathetically describes?

I should also clarify the prosecutor's erroneous and confusing notions about political and economic terrorism. Political terrorism is one of the means of political agitation. It is aimed, so to speak, against certain government posts (the right - wing posts) and seeks to undermine and destroy a given political system. Economic terrorism attacks people who use their positions to the detriment of workers, oppress them, and mock their human dignity. Clearly, therefore, economic terrorism deals not with the system, but with individuals.

It is absurd to attribute to us the intention to introduce a new social system through murder. For us, murder is abhorrent; How can we explain that people endowed with the most altruistic

tendencies, gentle natures, and incapable of causing even the slightest harm to their neighbors join our ranks and often prove guilty of bloody crimes?

Acting by violent means is a sad but inevitable consequence of the flaws of today's system. Economic terrorism is by no means a means to fulfill our social tasks, but under certain conditions it is the only means of combating the evil rooted in the modern social system.

I cannot offer a better definition of economic terror than by citing the words of my comrade and co - defendant, *Mr Mańkowski*, which he uttered here in court for this reason. When a worker is exempt from the protection of the law, when legislation fails to regulate the relationship between them and their employer, violence on their part is often the only means of self - defense; what is a consequence will disappear only when the causative cause is removed.

I will explain this with an example. At the end of the last century and the beginning of this century, the working class in England was completely excluded from political life and had no protection against the arbitrariness of the manufacturers. Back then, economic terrorism was a common phenomenon in this country, and English trade unions systematically employed it. However, when, in our times, factory legislation was introduced and political freedom was extended to workers, economic terrorism ceased of its own accord, and workers' unions in England are now under the protection of the law.

Artificial means will not help; economic terrorism can only be prevented by removing the conditions that give rise to it. Having undertaken the task of defending workers against their oppressors, the Socialist Party is forced to accept this necessity, but its efforts should be to curb the natural feeling of aroused vengeance among workers, to replace it with considerations of justice, and thus reduce the number of victims of economic terrorism. The prosecutor's office points to the terrible damage and bloodshed that could result from the party's activities in this direction. But this damage is nothing compared to the disastrous consequences of today's social system. Based on statistical data collected by *Pogozhev*, it can be stated that every year in Russia, 20% of the working population suffers from traumatic illnesses resulting from injuries caused by machines and other tools. Meanwhile, the number of wounded soldiers during the Russo - Turkish War of 1877 did not reach 7% of their total number. War, however, entails fewer casualties than the abnormal conditions in which human labor currently finds itself. We organized the working class to fight the current system. We did not organize a revolution, but we organized for the revolution.

We know that growing social antagonisms and the swelling wounds in the social body will inevitably lead to an explosion. We also know the terrible devastation that ensues when poverty drives the masses to the extreme limits of despair and the unruly elements lash out with furious force against the existing order of things. That is why our task is to prepare the working class for revolution, to make its movement conscious and to curtail its organizational discipline, to set forth a specific program of goals and means. Can our activities be called a conspiracy hatched for the violent overthrow of the existing state, economic, and social order?

I will answer with a comparison. Imagine, judges, a mountain stream flowing from the Alpine mountains into a neighboring lake; The current of this stream carries with it both grains of sand

and stones lying at the bottom. One day, this gravel will cover the bottom of the lake, and it will become shallow. In a glass of water from this stream, there is an infinitesimal particle of the sand that filled the lake. It is impossible to attribute to a single glass of water, which is an infinitesimal fraction of the force that acted over a vast period of time, an effect that is the influence of the manifestation in its entirety.

We are not above history; we are subject to its laws. We view the upheaval we aspire to as the result of historical developments and social conditions. We anticipate it and strive to ensure it does not catch us unprepared.

I have finished, prosecutors. I have only one more thing to say. Whatever sentence you pass upon us, I beg you, do not separate my fate from that of my comrades! I was arrested before all my comrades. But what they have done, I myself would have done if I were in their place. I have served my cause honestly and am ready to lay down my life for it.

Editorial Committee

'Bare pavement'

(fragment of the novel)

Manifestation of 1905. Drawing by *Witold Wojtkiewicz*,
a Polish painter and graphic artist from the Young Poland period in the history of literature.

A great gate swung open... From deep within the enormous, soot - smoke - filled walls, a vast crowd of people emerged into the street. They emerged at once, tumbling like a lump.

A red banner fluttered above it, a cloth soaked in blood. A simple tree was gripped by some dried, gnarled hands with black claws. These hands seemed to be the talons of birds, seizing and holding their prize. Below the hands, two dirty cuffs with crude cufflinks were visible on the dry bones. A woman, wrapped in a woolen shawl, was lifting the lower edge and end of the red cloth with her left hand. In her right arm, she carried an infant, whose head, emerging from its mother's shawl, rested above the bare heads.

Around the banner crowded in a hasty march blackened, thin, yellowed figures, people with the skin of their faces puffed out by smoke, acids, sourdough, and stench. Men walked with eyes perfectly pierced by the industrious needles of hard work, with viscera corroded by disease, with nerves whose frenzy was stilled by vodka. All were dressed in cheap urban rags, bought in secondhand shops. Their coats, jackets, and blazers were a rag - tag imitation of human clothing, just as their heads, stripped by work, disgusted by poverty, sweaty from toil, were a caricature of the human form.

As soon as they appeared on the crowded street, when a bloody flower bloomed against its colorless backdrop, normal people, *'citizens'*, began to scurry left and right, backward and forward. Some disappeared into the doorways as instantly as the specter of old Hamlet vanishes in the theater; others glided along the walls, unlike themselves, like the shadows of a magic lantern. There were those who stood motionless against the wall, eyes narrowed, breath drawn into their lungs, as if waiting for the wall to part, swallow them, and deliver them.

A hollow sphere of air swirled around the marching host. They were alone. And by their natural force, they formed a circle of increasingly cohesiveness. Sometimes, even from this circle, a person would fall. Like a puppet torn from a spinning mass, he would fly along a tangent line and disappear into an alley, vanishing in the gateway, enveloped in a merciful embrace, through the maternal womb of the wall. The marchers continued to press their bodies closer together, ever tighter, ever tighter, ever more tightly. They leaned on each other's arms and sought stimulation in their shivers.

Their hearts became one.

The song of the red banner flew from their numb lips and broke out in unison. They had wrung it from her choking chest like a double - edged sword, had flung the verse from between her clenched teeth, and suddenly it had crumbled like shifting sand into loose words, into tones and sounds...

The woman, walking in the center and holding the banner with her hand, had on her face an expression of peace, clarity, one might say, an expression of grace. Her face was visible from afar, foolish, inspired, and merciful.

The basement child had a gloomy, pale - black face, an angry and menacing gaze.

Why should she hide it?

To hide in the gutters of her homeland? To grow among the black basement walls, dripping with eternal dampness? To breathe the sour, cabbage - like air and the stench of nighttime communal lairs? To live without air, without light, without human nourishment, in a corner where a herd trampled into the ground crowds and murders, infecting with disease and crime? To let its world be the yard, where the air is limestone dust and rotten dirt, and the only view is black brick?

The street became utterly empty. Bare walls of houses, closed windows, slammed doors, and bare

pavement.

Bare pavement ...

From a cross - alley, a moving fragment of the wall suddenly emerged. Greatcoats the color of fossilized earth, yellowish bastions like furrows of plowed soil.

At this sight, she broke free from her bonds and a song erupted. It became a cry of freedom, torn from the depths of the spirit of a great people. As if an arrow flying from the abyss, its tip still smoking with blood, it fell into the empty street and the trained gleam of rifles.

Imposed by the spirit of delight, inspired by a mission, the crowd coalesced into a single mass. It became a courage that despises death. It walked unwavering, haughty, blind and deaf, a living missile, blazing the paths of freedom.

(written in 1906)

Editorial Committee

Editorial notice:

'Barely pavement' is a novel by the Polish writer *Stefan Żeromski* (born October 14, 1864, died November 20, 1925 in Warsaw) - Polish prose writer, publicist. Four - time nominee for the Nobel Prize in Literature (1921, 1922, 1923, 1924). One of the most outstanding Polish writers in history.

True story

'Imperialist falsification of history and evil Putin'

It was at my last job where I was fired, fired because I objected to the employer. It happened because my employer forced me to do an additional task, abusing duties and job description, but that is a topic for another story.

So, the shift began as usual but it was an extraordinary day. In the morning of May 8th, British flags and images of brave British soldiers in black - and - white photographs were hung throughout the building, along with the blaring of old military songs... I looked and saw a maintenance worker hanging small British flag pennants on windows and doors, everywhere he could. Passing by on my official duties, I decided to ask him:

- Hey (name) I think there should also be other flags here, or maybe mainly one main flag, don't you think?

He looked at me surprised and said that I must have been mistaken, he said today is May 8th and Victory Day for the British army.

I replied: What is Victory Day for? After all, it was the Soviet Army that defeated the fascists, and Soviet Army flags should be flown everywhere, because it was the Russians who defeated the Nazi monster, not the British. So why are not the flags of the former USSR flown?

Shocked by my words, he looked at me as if I was from another world, not knowing what to

answer, he only said briefly:

- There were no other flags in the store.

While observing this theatrical spectacle of British soldiers being portrayed as global heroes who, according to what was being shown, had liberated the entire world, at one point I was asked by the supervisor if I would go to the main living room to take a moment of silence to pay tribute to the British soldiers who liberated Europe from Nazism. I politely and tactfully said: *I am sorry but I am not*. When asked why, I replied:

- Because although the British army of that period participated in the anti - fascist struggle what I appreciated, was to a small extent, and it was not the British army that liberated Europe from fascism, but the Red Army from the Soviet Union. Therefore, I do not copy the hypocrisy.

The supervisor turned and walked away without a word. I was sure that by this I have added another layer to my description as a rebel and a rude bully. However, I was not too concerned about it, because I believe that the attitude of testifying to historical truth and defending it is an attitude that should characterize every true communist. Especially here in British imperialism.

That same evening, while taking a break with a colleague whose political awareness and historical knowledge were on par with those dumbed down by British media outlets like the BBC (British Brainwashed Corporation) and popular cheap press rags, I was asked why I hadn't been there for the minute's silence and that it was rude. After explaining the reasons to her, as I had previously done to my supervisor, she said:

- How so? You (my name) say strange things. The British army was the victor in World War II. Unless you also think Putin is good and did not invade Ukraine?

- Dear (her name), first of all, Russia did not invade Ukraine, and this war has not been going on since 2022; it started long before that, and the aggressor is not Russia, but rather Nazi Ukraine which engaged in crimes against the Russian people in the Donetsk and Lughansk regions, and in Crimea. The image painted by British propaganda of an innocent country invaded by Russia does not correspond to reality at all. Secondly, it was not the British Army that won, but the Red Army. The British and other allies only helped defeat Nazism.

Her surprise prompted a question:

- Where did I get this information? Are you some kind of Russian spy?

My first instinct was anger and a reluctance to explain anything. But I quickly mastered it, calling myself to order and reminding myself that this was not an attitude worthy of the communist I am. I recalled the words:

'As revolutionaries we do not have the right to say we are tired of explaining.

We must never stop explaining.

We know that when the people understand, they cannot help but help us'

(Thomas Sankara)

With smile I told her to look in other media, for example, Russian - language ones, and not to believe what she was seeing on the BBC. Now she was completely shocked. She look at me with not knowing what to answer, she blurted out angrily:

- But... Putin is just as bad as Hitler**!** How can you questioned this ?!

Here again I reacted by saying:

- Dear (name), I do not know where you get your opinions about Putin, or rather, I know it is from British anti - Russian propaganda, but I have to tell you that comparing Putin to Hitler is disgusting and inappropriate, considering the latter murdered millions of people in the name of his fascist ideology, which is now being used by an equally fascist Ukraine. Did Putin murder millions like Hitler?

She did not answer. She bent over his sandwiches in silence, thinking he was dealing with someone who lived in another world or is, as she said, a Russian spy.

These events were beautifully resonant with my short but significant conversation with one of the residents of this place, for whom I was cleaning the room. Among the abundant photos in his room, the ones in British soldier uniform stood out. As from signatures it was from the period of British colonialism in Australia, which ended in the 1930s. Seeing my interest, the elderly man, now almost a hundred years old, said to me:

- When I was in the British army in Australia, a long time ago, they always served coffee at this time, excellent and tasty coffee.

I replied with a smile: - When I served in the army, in another country and at another time, coffee was something you could only dream of. That was the real army.

He looked at me in surprise and said teasingly: - I served Her Majesty. So, I served you. I do not know who you served, young man.

My answer was sharp and militant: - I respect you, sir, as a former soldier, because I was one myself. But I have no respect for an army that serves British imperial colonialism. And as for serving, I served in an army that served ordinary people, not as servants of any ruler.

I guess I offended him because he turned red, he did not say anything more. But I always act according to my principles, principles that are the principles of a communist who tells the truth whether anyone likes it or not. In accordance with:

'To tell the truth to arrive together at the truth,

is a communist and revolutionary act.'

(A. Gramsci)

What connects these three episodes? In these three or four cases, include my refusal to pay tribute to the imperialist British army, in the first two cases - when a theatrical demonstration was held on May 8th for the supposed victors of World War II and heroes of Europe - we are dealing with the result of intense imperialist propaganda, falsifying history and presenting Russia and the history of Europe's liberation not only through falsehoods but also through Russophobic hatred, along with the falsification of recent history regarding the conflict in Ukraine.

The biased media portrayal, deliberately shaped to meet the needs of anti - Russian policy, portraying Russia as an aggressor and President Putin as the embodiment of evil, is a tragic example of what is currently happening in the state media, which is governed by a liberal government system with an aggressive attitude towards everything from the East and hatred towards anything pro - Russian, while also educating society in Russophobic lies.

At the end, it also glorifies the colonial policies of the British empire, which sent people like this old man to wars far away in Australia, convinced that he was serving the people. He believed that he was probably a hero to the youth in his subservient service, which consisted of preserving the already crumbling colonial influence of the British oppressors and exploiters.

My colleague from my former job, who listened with disbelief to my defense of the Russian president's position and the truth about the conflict with Ukraine, and whose consciousness and worldview were shaped by the official British media, is a sad but common example in the UK of living by believing everything presented on television and in newspapers, living without a critical approach or own opinion, and without using one's own mind, as the capitalist system would have it.

A tragedy and a collapse of truth mixed with lies. A pathetic state of historical consciousness requiring many years of reconstruction in a truly internationalist spirit, open to friendship and cooperation with other nations from the East. Will it happen?

Yes. There is only one condition.

If in Britain there will be socialism.

Comrade *'Kim'*

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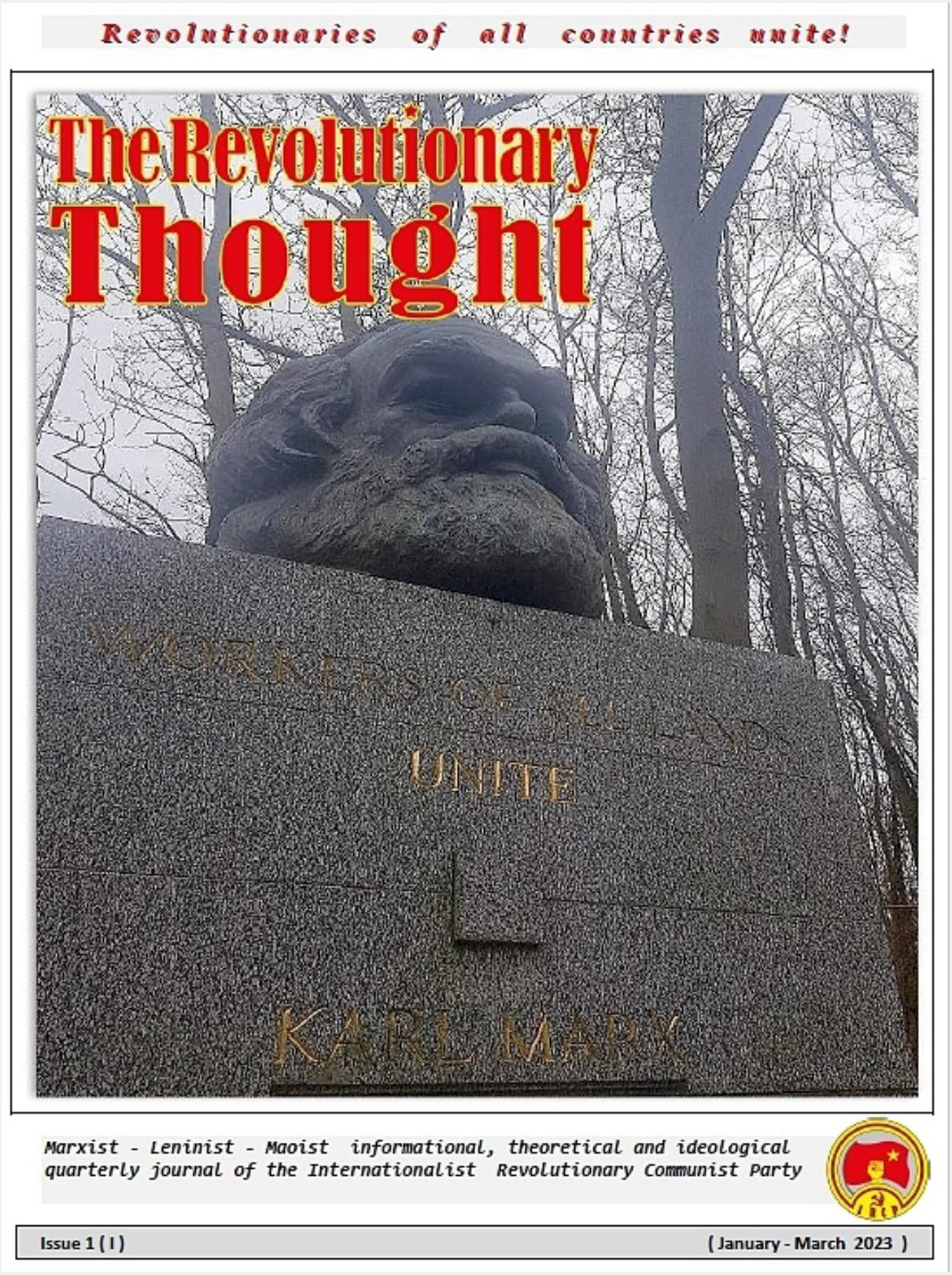
Issue 1 (I) (January - March 2023)
https://archive.org/details/the-revolutionary-thought-issue-1-i-2023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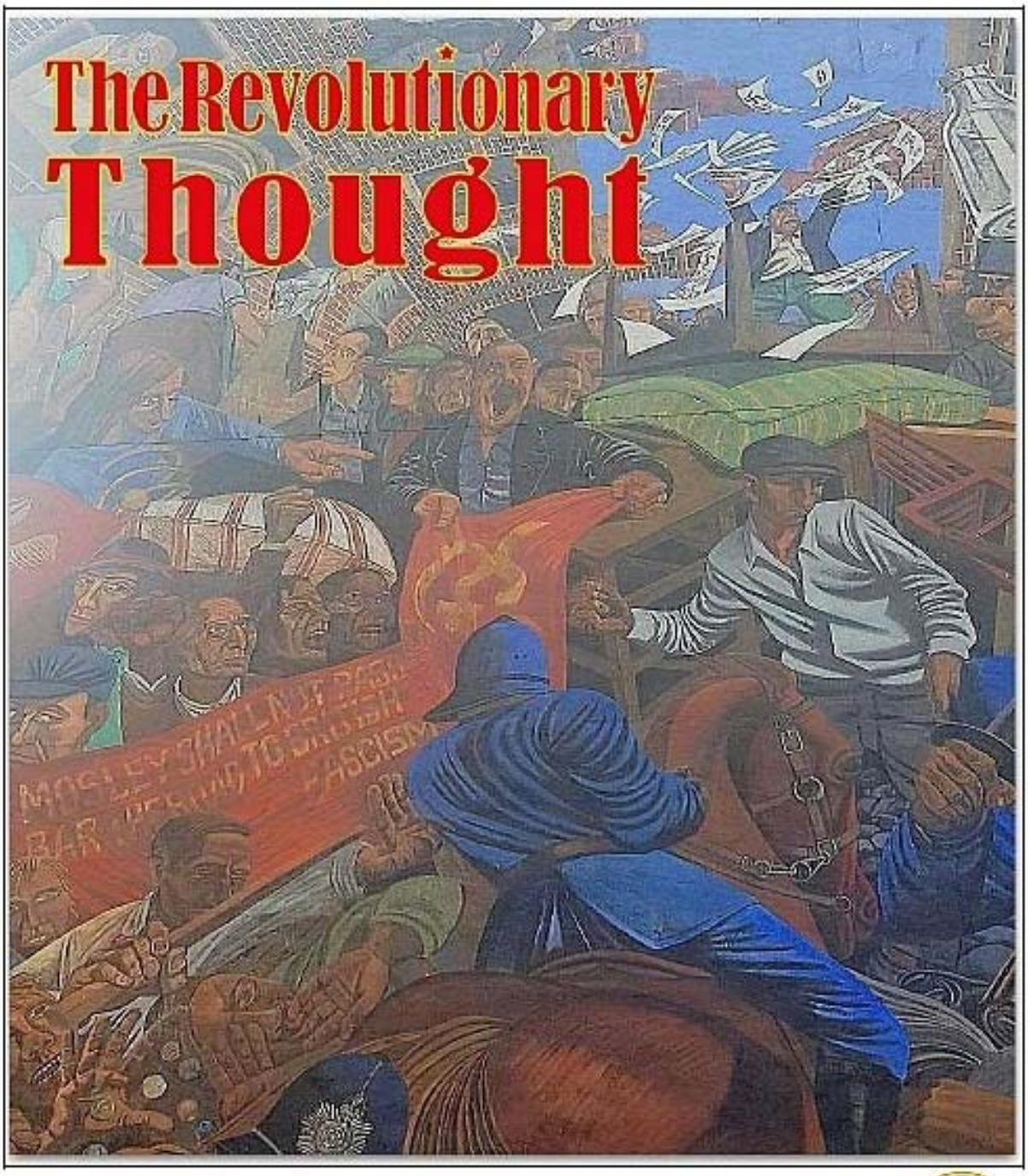

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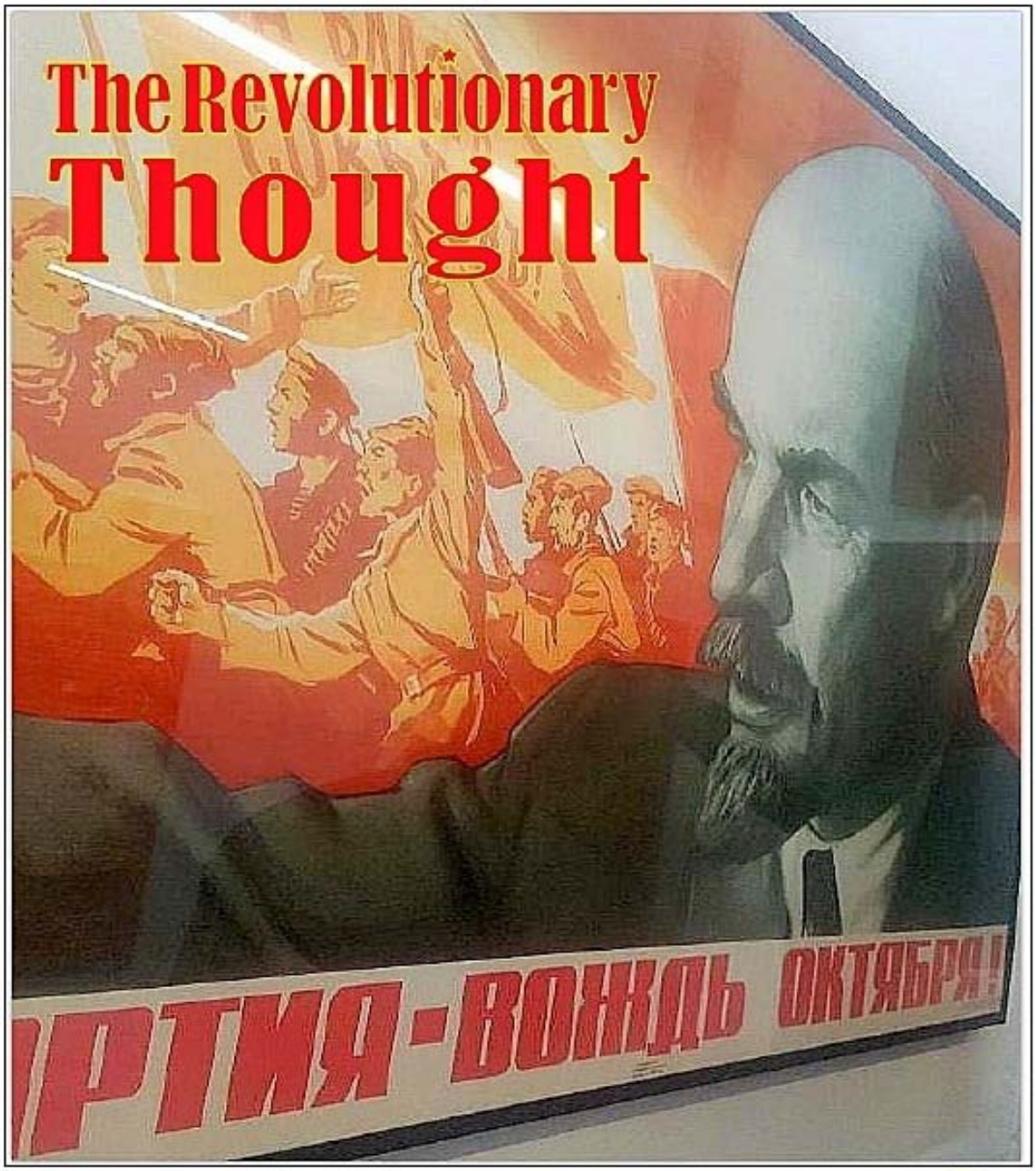

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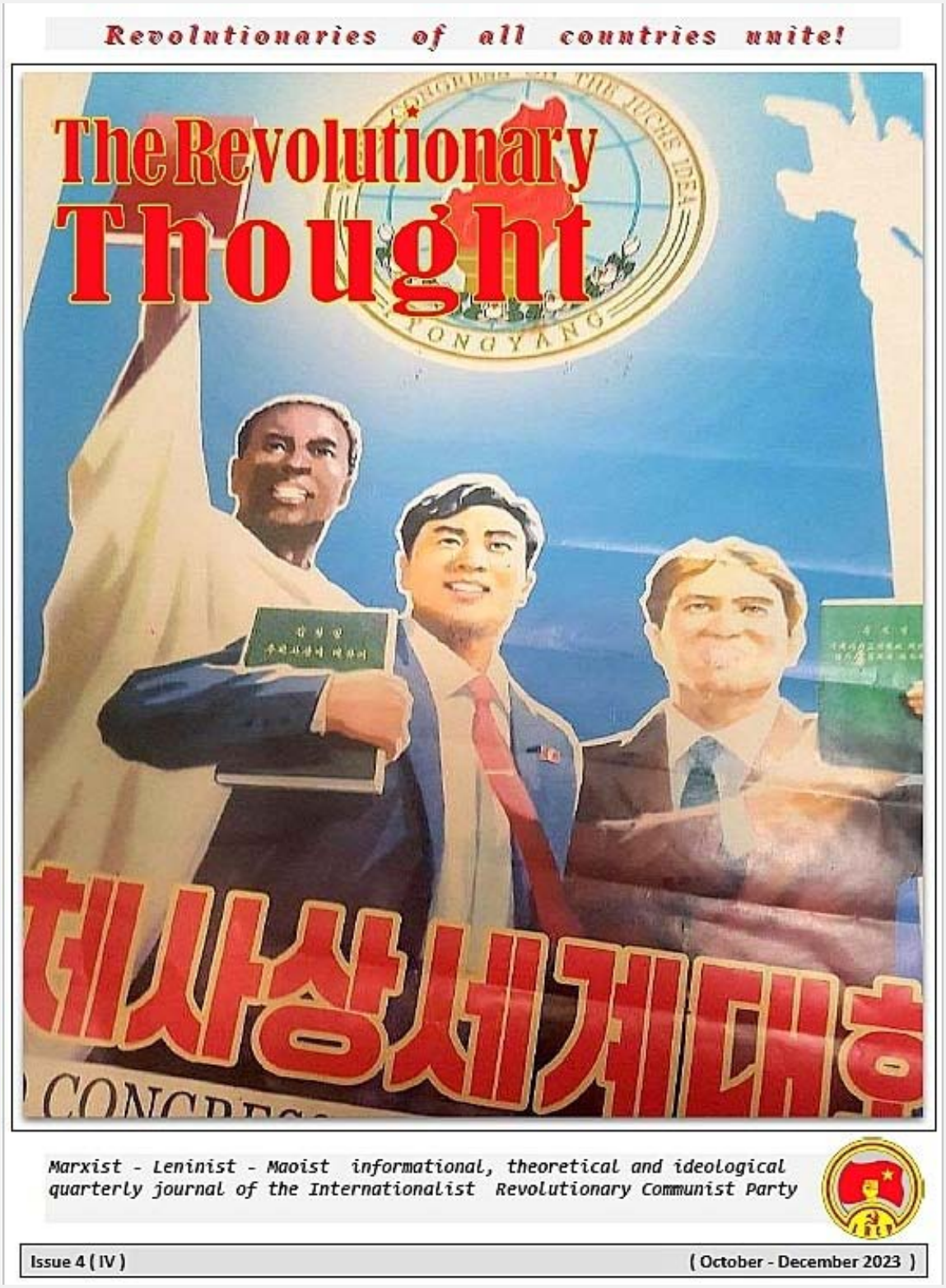
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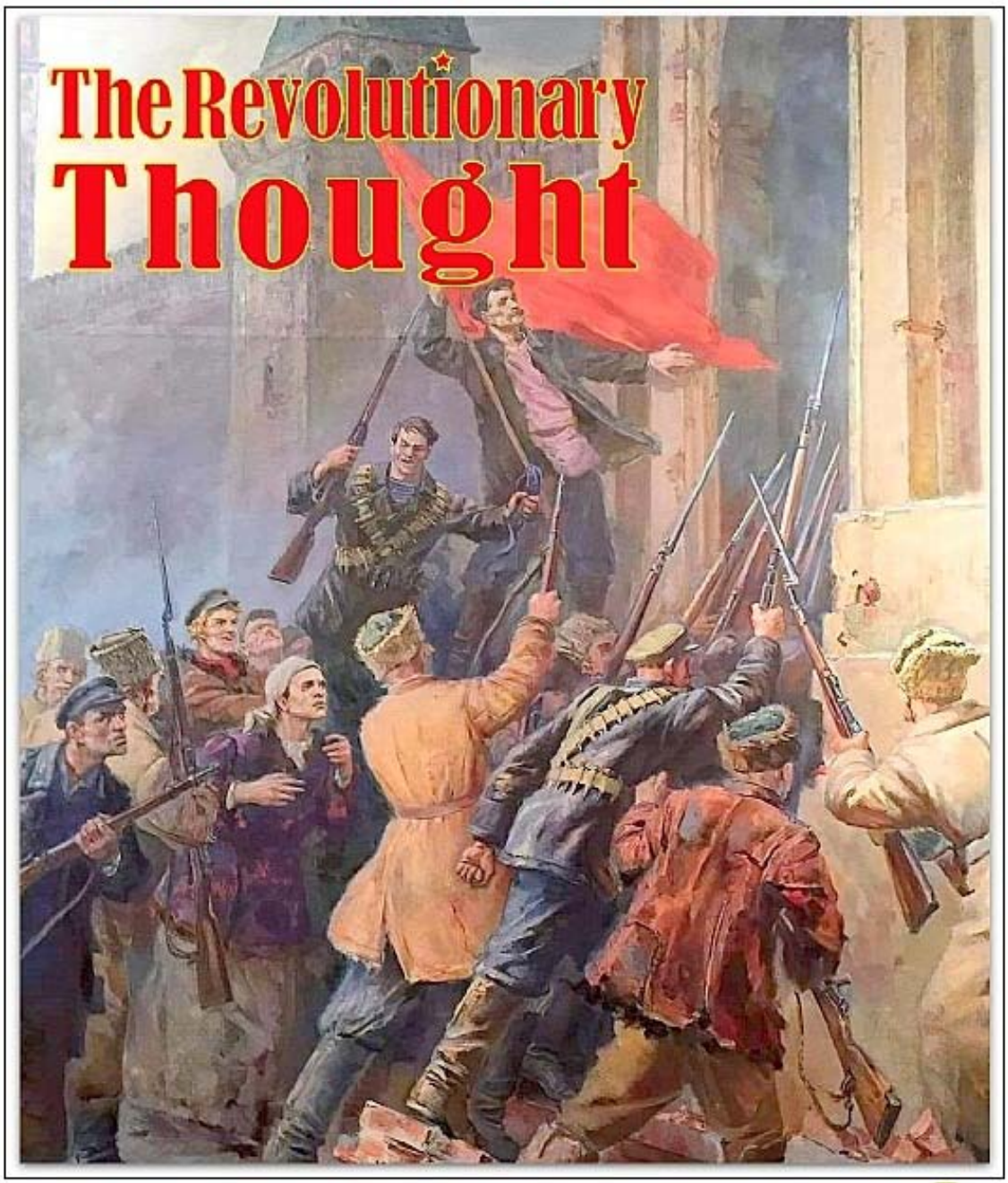

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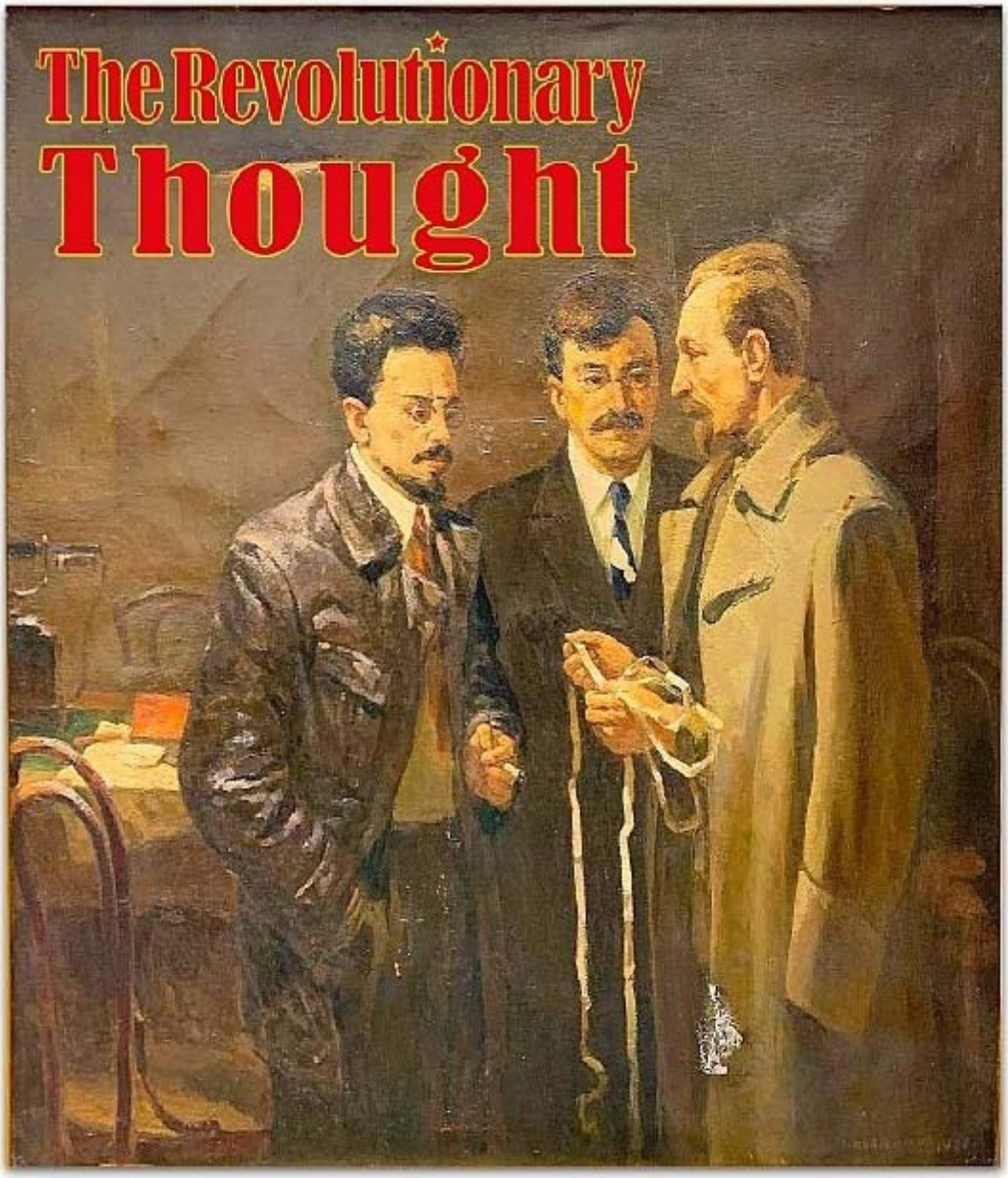

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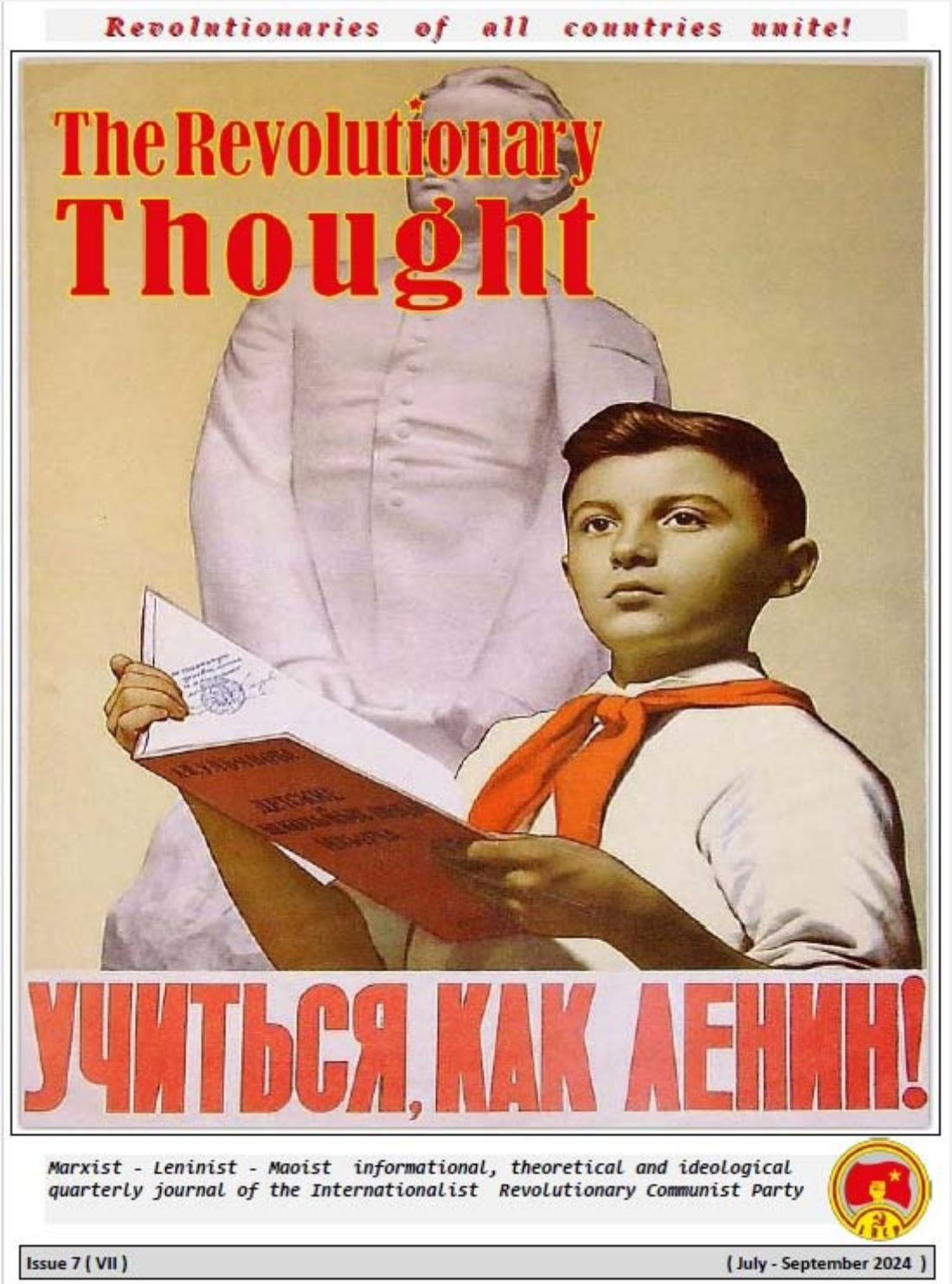
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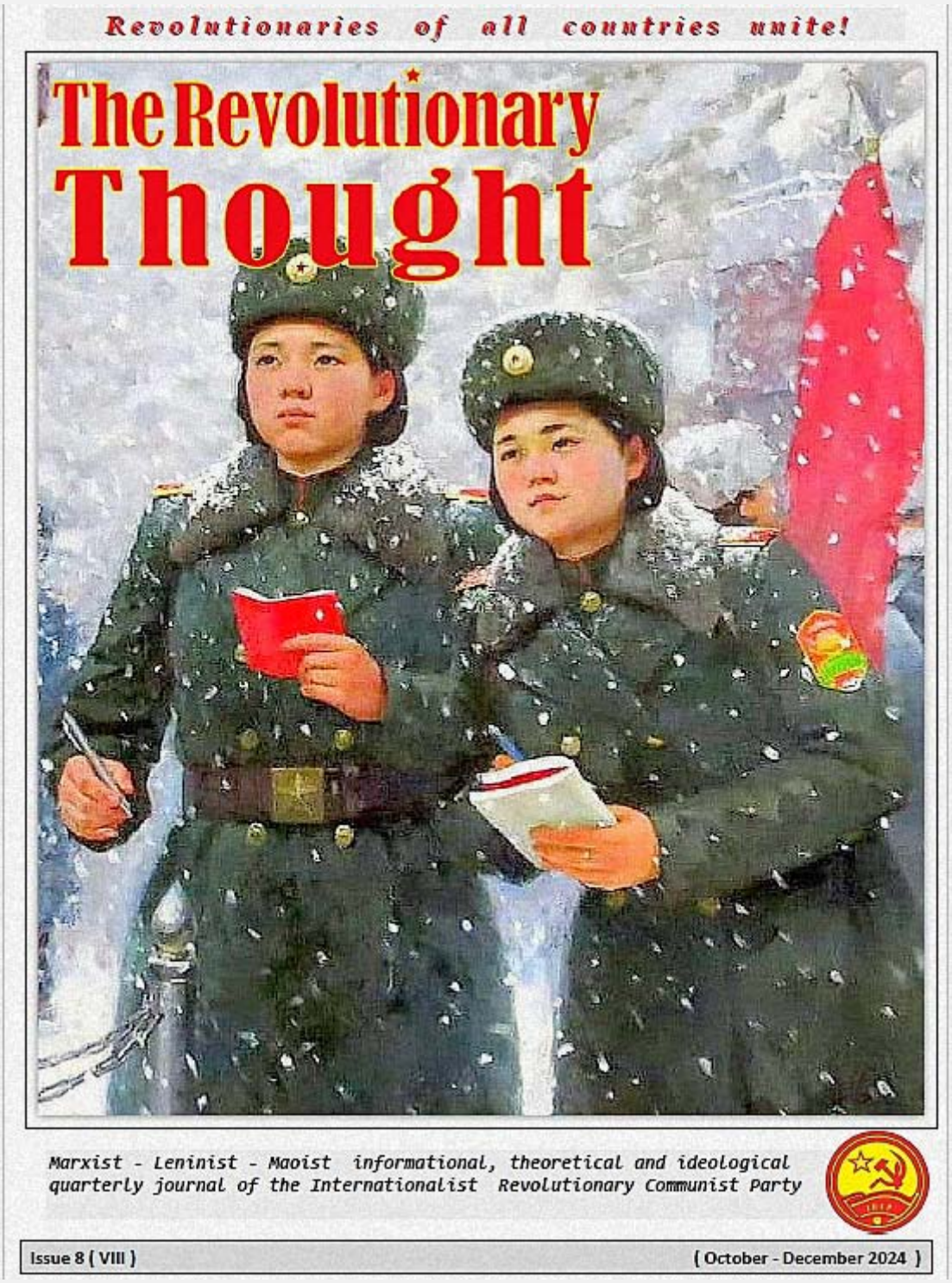
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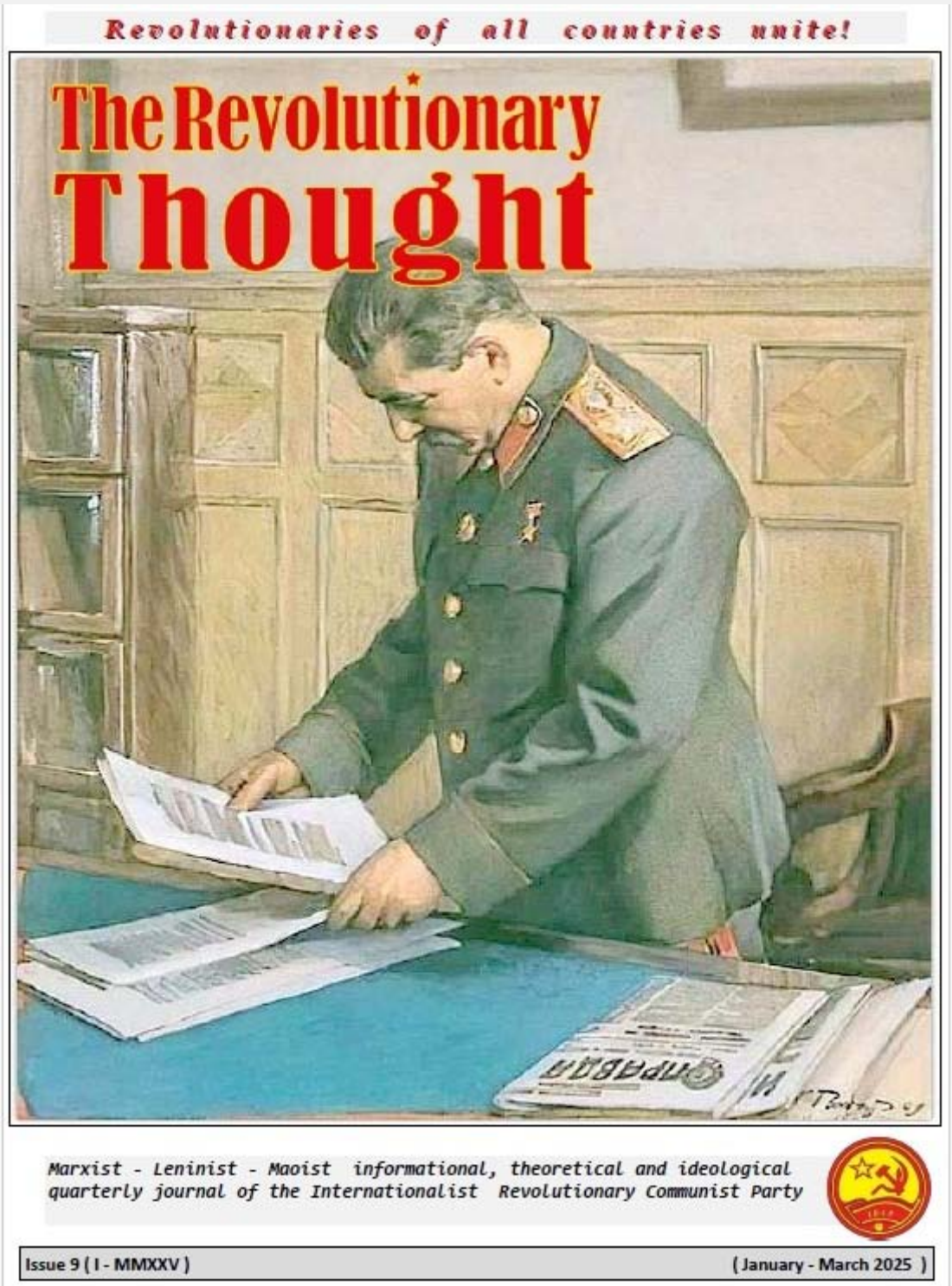
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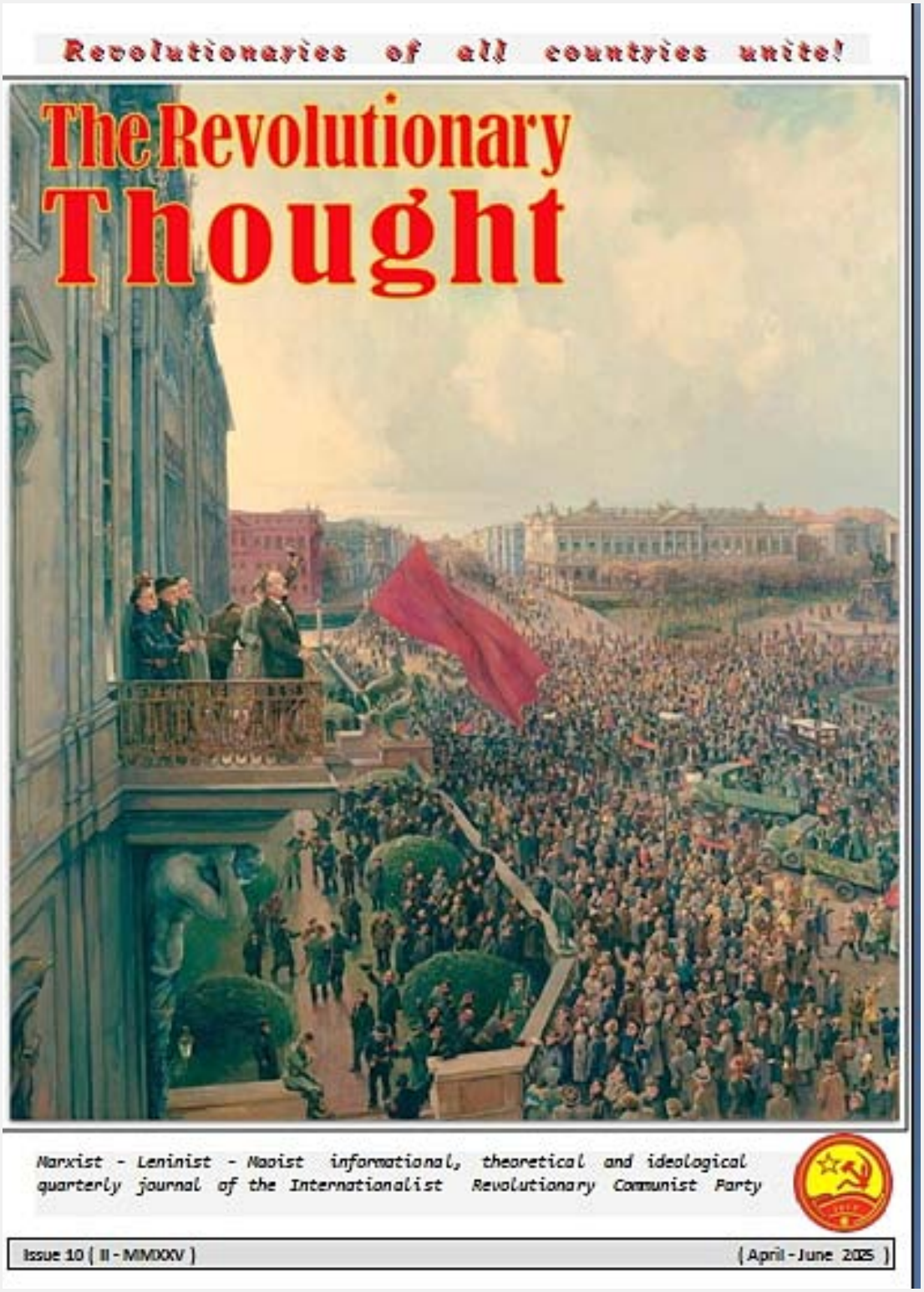
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